



International Symposium on

Education and Global Citizenship: A Buddhist Perspective

The 10th of International Celebration on
the Occasion of United Day of Vesak 2013
21st - 22nd May, 2013/2556 B.E.
Thailand



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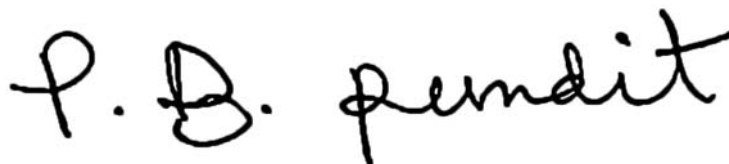
Preface

Mahachulalongkornrajavidyalaya University (MCU), of which I have the honor of serving as its rector, has been privileged again to witness and play a crucial role in developing and hosting multiple United Nations Day of Vesak celebrations and academic conference for many years, between 2004-2007, and from 2009-2013. For 2013, we are all very grateful to the Royal Thai Government for its constant support, and thank the Thai Supreme Sangha Council for its blessings, guidance and support.

We are grateful to the United Nations for recognizing our thrice-sacred Buddhist holy-day. It has been 2556 years since the death of our Great Teacher, and we have gathered here from across the globe, from many nations, to again celebrate the 10th of United Nations Day of Vesak and auspicious the celebration of the 100th of birthday anniversary of His Holiness Somet Phra Nyanasamvay the Supreme Patriarch of Thailand.

For the academic affairs this year, there are two panels we invited famous speakers to discuss concerning Buddhist perspective: Education and Global Citizenship: a Buddhist Perspective and Contribution of Buddhist Sangha to Promote Education and Humanity. Because of this, all papers would be published and convey to those who are participating Vesak 2013 under the International Council for Day of Vesak (ICDV), in order to share knowledge and experiences among Buddhists around the world.

This publication could not have been possible without the persistence, hard work, and dedication of MCU's scholars and staff. I wish to thank all members of the International Council for Day of Vesak (ICDV) and the Editorial Committee for their devotion. I am also grateful to our additional donors, sponsors and volunteers with the conference. We have done our best to bring you the ideals of the Buddhist world.



(The Most Venerable Prof. Dr. Phra Brahmapundit)
Rector, Mahachulalongkornrajavidyalaya University
President, International Council for Day of Vesak

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10th Anniversary Celebration of United Nations Day of Vesak

**Theme: Education and Global Citizenship:
A Buddhist Perspective**

**Venue: UN Conference Centre Bangkok
Buddhamonthon, Nakhornpathom Province, Thailand**

Program: 21st-22nd May, 2013/2556 B.E.



Monday, 20 May 2013	
All Day	Arrival of participants at Airport Reception, Registration at the Hotel Lobby
19:00 hours	Dinner at the Hotel
Tuesday, 21 May 2013	
08:00 hours	Arrival of participants at UNCC.
08:30 hours	Buddhist leaders enter the Conference Hall
08:30 – 09:30 hours	<ul style="list-style-type: none">• Arrival of His Holiness Somdet Phra Maharatchamangkalacharn• His Holiness is attended and escorted by the Organizing Committee• His Holiness leads the congregation in Paying Homage to the Triple Gem• Report by The Most Ven. Prof. Dr. Phra Brahmapundit, Rector of Mahachulalongkornrajavidyalaya University and Member of the Supreme Sangha Council• Speech by His Holiness Somdet Phra Maharatchamangkalacharn
09:30 – 09:45 hours	Welcome Address by The Most Ven. Prof. Dr. Phra Brahmapundit, Rector of Mahachulalongkornrajavidyalaya University and President of the International Council for Day of Vesak (ICDV)

09:45 – 10:30 hours	Keynote Speech: Education and Global Citizenship: A Buddhist Perspective by Deputy Prime Minister and Ministry of Education of Thailand
10:30 – 11:00 hours	Messages from Supreme Patriarch and Buddhist Leaders from different traditions
11:00 – 12:00 hours	Luncheon
14:00 – 15:00 hours	<ul style="list-style-type: none"> • Arrival of HRH Princess Srirasm, the Royal Consort to the Crown Prince of Thailand • HRH Princess Srirasm, the Royal Consort to the Crown Prince of Thailand is attended and escorted by Deputy Prime Minister and organizing Committee • HRH Princess Srirasm, the Royal Consort to the Crown Prince of Thailand pays Homage to the Triple Gem • Report by Deputy Prime Minister • Inauguration speech by HRH Princess Srirasm, the Royal Consort to the Crown Prince of Thailand • HRH Princess Srirasm, the Royal Consort to the Crown Prince of Thailand departs
15:00 – 15.30 hours	Messages from Supreme Patriarch and Buddhist Leaders from different traditions
15 :30 –17:30 hours	Panel Discussion on the Main Theme: Education and Global Citizenship: A Buddhist Perspective
17:30 – 18:00 hours	Group Photo
18:00 hours	Back to Hotel
19:00 hours	Dinner at Hotel
Wednesday, 22 May 2013	
08:00 hours	Arrival of participants at UNCC Conference Hall
08:30 hours	Buddhist leaders enter the Conference Hall
08:30 hours	Chanting for world peace

09:00 –10.00 hours	<ul style="list-style-type: none"> • Message of Mrs. Noeleen Heyzer, the Executive Secretary of the UN ESCAP • Message of H.E. Ban Ki-Moon, UN Secretary-General • Message of H.E. Irina Bokova, Director-General, UNESCO • Speech by H.E. Yingluck Shinawatra, Prime Minister • Speech by H.M. Dr. Sai Mauk Kham, Vice President, The Republic of the Union of Myanmar
10:00 – 11:00 hours	Messages from Political Leaders
11:00 – 12:00 hours	Luncheon
13:00 – 15:00 hours	Panel Discussion on the Theme: Contribution of Buddhist Sangha to Promote Education and Humanity to Celebrate the 100th Birthday Anniversary of His Holiness Somdet Phra Nyanasamvara the Supreme Patriarch of Thailand
15:00 – 16.00 hours	<ul style="list-style-type: none"> • Announcing of the 2013 Bangkok Declaration followed by chanting for world peace • Closing ceremony presided over by His Holiness Somdet Phra Maharatchamangkalacharn
16:00 hours	Proceed to Buddhamonthon for Candle-lit Procession Srisakyadasapalanyana Buddha Statute’s compound, Buddhamonthon, Nakhornpathom
18:00 hours	Dinner at the Hotel
Thursday, 23 May 2013	
All Day	All participants check-out from hotel and depart



***K*eynote Speech on Education and Global Citizenship: A Buddhist Perspective**

**Mr. Phongthep Thepkanjana
Deputy Prime Minister and
Education Minister
of Thailand**







**Mr. Phongthep Thepkanjana
Deputy Prime Minister and
Education Minister
of Thailand**

Keynote Speech on
Education and Global Citizenship:
A Buddhist Perspective



Brief Bio-data

Education Background

- 1977 L.L.B. (HONS.), Thammasat University
- 1979 Master of Comparative Law (Foreign Practice), George Washington University
- 1982 Barrister at Law, The School of Thai Bar
- 1983 Master of Comparative Law (American Practice), George Washington University

Working Experiences

- 1984 - 1985 : Judge Trainee
- 1985-1987 : Judge, Sakon Nakhon Provincial Court
- 1987-1991 : Judge, attached to the Ministry
- 1991-1992 : Judge, Samut Prakan Provincial Court
- 1992-1994 : Deputy Secretary-General, Office of the Judicial Affairs
- 1994-1995 : Chief Judge attached to the Ministry



Political Appointment

- 1995-1996 Deputy Spokesman, Office of the Prime Minister
- 1996-1997 Member, the Constitution Drafting Assembly
- 2001 Member, the House of Representatives
- 2001-2002 Minister of Justice
- 2002 Minister to the Prime Minister's Office

Royal Decoration

- Knight Grand Cordon (Special Class) of the Most Noble Order of the Crown of Thailand
- Knight Grand Cross (First Class) of the Most Exalted Order of the White Elephant
- Companion (Fourth Class) of the Most admirable Order the Direkgunabhorn



***P*anel Discussion on the Main Theme: Education and Global Citizenship: A Buddhist Perspective**

Co-moderators

Venerable Associate Professor Phra Sigambhirayan, Ph.D.

Venerable Khammai Dhammasami, Ph.D.

Speakers

Venerable Professor Mahinda Deegalle

Most Venerable Bhikkhuni Shi Rurui

Mr. Jack Miller

Mr. Jamie Cresswell







**Venerable Associate Professor Phra
Sigambhirayan, Ph.D.**

Symposium Session 1:
Education and Global Citizenship:
A Buddhist Perspective
Co-moderator



Brief Bio-data

Appointed

July 28, 2006

Birth Date

September 28, 1960

Birth Place

T. Lokklang, A. Lambalaimat, Buriram Province

Education

Pali IX

Background

Bachelor of Liberal Arts, Sukothai Dharma University
M.A. (Buddhist Studies), Mahachulalongkornrajavidyalaya
Ph.D. (Pali&Buddhist Studies), BHU, India



Work Experiences

Permanent Academic Division Officer, 1994
Acting Director of Academic Section, 1995
Director of Academic Division, 1997
Acting Deputy Dean of Graduate School, 1997
Acting Dean of Graduate School, 1998
Dean of Graduate School, 1998 (appointed first time)
Dean of Graduate School, 2002 (appointed second time)
Acting Rector of Academic Section, 2006

Academic Position

Associate Professor of Department of Buddhism, Faculty of Buddhism

Award

Inventor Advantage Award (Semadhammacakkara), a kind encouraging Buddhist Education, branch of Buddhist book writing

Publications

- Mahayana Buddhism: development and its essence (Thai edition), 2000
- Buddhist Philosophy: essences and development(Thai edition), 2001
- Buddhism and modern technology(Thai edition), 2002
- Tibetan Buddhist Culture(Thai edition), 2004

Translating Works:

- development of Buddhist Ethics, 1993
- Karma and Rebirth, 1992
- Development of thoughts in the pattern of ancient Indian, 1993
- Basic Buddhist Views, 1993
- Philosophy of Nargajuna, 1993
- Mahayana Buddhism, 1993

Articles (Thai)

- Vajrayana's analysis, 1994
- Nargajuna with contractary of time, existence, and in-existence, 1995
- Introduction to Vinayapitaka, 1995
- Philosophy of Madhyamika, 1997
- Search of Logics in Tripitaka and Buddhist Literature, 1997
- Critics of Aristotle's middle path and Buddhist Majjhima-pada of Theravada, 1998



**Venerable Khammai
Dhammasami, Ph.D.**

Symposium Session 1:

Education and Global Citizenship:
A Buddhist Perspective
Co-moderator



Brief Bio-data

Venerable Dhammasami graduated with a doctorate from Oxford and now holds the posts of (a) Executive Secretary of the International Association of Buddhist Universities (IABU) and (b) the Association of Theravada Buddhist Universities (ATBU), (3) Fellow and Trustee of the Oxford Centre for Buddhist Studies, University of Oxford and (4) professor at ITBM University, Myanmar. He authors among others *Mindfulness Meditation Made Easy* (reprinted five times & translated into Thai and Korean); his research interest is sangha education and the Pali suttas.”





**Venerable Professor Mahinda
Deegalle**

Symposium Session 1:
Education and Global Citizenship:
A Buddhist Perspective
Speaker



Brief Bio-data

NEH Prof. in the Humanities at Dept. of Religion, Colgate University, Hamilton, New York, USA; and Reader in Religious Studies and Ethics at Bath Spa University, UK





When Buddhism meets Cosmopolitanism: an Education for Global Citizenship

Venerable Professor Mahinda Deegalle
NEH Professor in Humanities at Colgate University, USA
Reader in Religious Studies & Ethics at Bath Spa University, UK

Introduction

The emerging concern for providing a global education is apparent in many parts of the world. A global education may prepare students better to meet challenges of globalization. There is a growing interest now to transform traditional methods of education. The traditional education system that meant for inculcating values, habits and ethos required by citizens of a particular nation-state is often criticized today for its limitations in the curriculum. Increasingly critiques have shown ways of upgrading traditional education by lifting it into a new level of global outlook. The aspiration for a global outlook aims at enabling students to become more aware of challenges of global issues and concerns; they need to be equipped to meet new challenges successfully.

Today in the beginning of the twenty-first century we live an increasingly interconnected world. Our businesses, economic transactions and even our internal political affairs are increasingly connected to external worlds and events; as a result, they may impact the wellbeing of others in the rest of the world.



We cannot ignore anymore this interdependent and interconnected nature of our internal and external affairs. Business, politics and religious affairs of Buddhist societies in Asia are now facing new global challenges, which may require Buddhist responses.

How can Buddhism be used effectively in meeting global challenges? How can Buddhist societies better prepare their citizens through educational reforms to meet anticipated global challenges? Is there any particular role that Buddhists and Buddhism can assume in meeting novel global challenges? How can Buddhist teachings and practices elevate the traditional educational systems meant for nation building of particular nation-states in order to meet the needs of an emerging global vision? How can Buddhist teachings such as the *Metta Sutta* that teaches the importance of cultivating a boundless heart towards all beings be effectively used in enhancing aims of a global educational provision? This paper examines the possibility of designing an education system for global citizenship in Buddhist societies on the basis of values, ideals and lifestyles cultivated along the Buddha's teachings expressed in the *Metta Sutta*.

(I) Implications of the Very Idea of Global Citizenship

The idea of preparing students for global citizenship is gradually emerging as a prominent theme today in a variety of discourses. The concept of 'global citizen' is, nevertheless, an ancient concept. Like most Western ideals of flourished human life (e.g. 'democracy'), the notion of global citizen also has its origins in ancient Greece. In rudimentary form the seeds of the notion of global citizen can be found in the Greek philosophical school of Cynicism.¹

The Greek philosopher Diogenes of Sinope (c. 412 or 404-323 BCE) is considered to be the founder of the philosophical school of 'Cynicism.' Most importantly, Diogenes is credited as the first person in human history to coin the notion of 'a citizen of the cosmos' (Greek: *kosmopolitês*).² He seems to have held an attitude and lifestyle that characterized qualities of a global citizen. By that expression, Diogenes claimed to be a member of a shared humanity.

In Greek, the phrase *kosmopolitês* (*kosmos* 'world' + *politês* 'citizen') conveyed the idea of a 'citizen of the world.' Today scholars consider the widely used English terms 'cosmopolitan' and 'cosmopolitanism' derive from *kosmopolitês*.³

Diogenes identified himself as a 'citizen of the world.' Diogenes' usage of this phrase, however, communicated very much a metaphoric meaning. In using that phrase as an identification of his lifestyle, Diogenes neither attempted to substantiate this new identity in concrete terms nor anticipated a new "world (or global) citizenship" in political terms beyond his political identity as a Greek. Obvious reason for this metaphoric use was (is) that in practical terms there were (are) no world state—no *kosmopolis*—in which Diogenes or someone else could (can) become a citizen of. In reality, human beings can



become citizens of only one particular nation-state or several states (e.g. dual citizenship) but not citizens of ‘world nation-states.’

Though Diogenes considered himself as a citizen of the world it is clear that he was in no way in support of establishing a single world government. This is very much clear in his refusal of Alexander the Great (356–323 BCE).⁴ Diogenes did not express any desire to become part of such a world government. In Diogenes’ metaphoric use of the notion of global citizenship, there was neither an assumption of a vision of an emergence of nor an aspiration for a world government.

By imagining as citizens of the world, what Diogenes highlighted was that as humans we should care about the fate of our fellow human beings. We should not limit our caring attitudes only to those who live within our own political community. Instead we must strive constantly to go beyond immediate concerns of the local community in which we live, which might limit our perspectives. By presenting a broader worldview, Diogenes challenged us to expand our limited notions of fellow citizens in order to embrace all human beings in the world.

Diogenes was a strong believer that we should be ready to borrow good ideas from others. When we listen to fellow human beings, they can potentially teach us many things useful to us. Being open to each other and becoming receptive to a variety of points of view we enable ourselves to cultivate values and virtues. We acquire skills that enable us care for global concerns. We prepare ourselves better for genuine yet imaginary and metaphoric global citizenship.

(II) Demanding Needs of an Education that Prepares for Global Citizenship

The Greek philosopher, Aristotle (384–322 BCE) emphasized the importance of education as a fundamental requirement for the cultivation of good habits. In *The Politics of Aristotle*, Aristotle wrote:

For the attainment of well-being, or felicity, it is necessary to know the right end as well as to choose the right means.... There are three means by which the members of a state may achieve goodness—natural endowment, habit and rational principle.⁵

The process of facilitating young children to become responsible and well-behaved adults is an important one that has greater social implications. One can establish a strong link between knowledge and skills acquired in the formal education as children and subsequent development of appropriate behaviours that support good citizenship. Thus today most developed societies consider education as one of the most effective means of educating persons for good citizenship.



Highlighting the crucial significance of education for human flourishing and development, John Dewey (1859–1952), a pioneering American educational philosopher, asserted:

We are born organic beings associated with others, but we are not born members of a community. The young have to be brought within the traditions, outlook and interests which characterize a community by means of education: by unremitting instruction and by learning in connection with the phenomena of overt association. Everything which is distinctly human is learned.⁶

All around the world contemporary trends demand redesigning of the traditional education systems in order to make them more effective in developing skills for global citizenship. These trends, however, are largely modern and primarily Western.

Throughout history, intellectuals have noted the significance of education as a powerful source of social change and transformation. It is not surprising to anyone that education still remains to be a privilege in many societies. Moreover, many societies see education largely as an investment in persons on an individual basis. Education is thus a deliberate process of empowering younger generations to meet the challenges of an unborn and uncertain future.

Today worldwide at least primary education reaches to a wider segment of human civilization. Though there are serious problems in providing an education to all, there are nevertheless attempts to make primary education universal.

It has been noted that there were 69 million children worldwide out of school in 2008.⁷ More than half of the out-of-school children live in just fifteen countries. Three countries in which Buddhists form either the majority (Thailand 0.6 million) or minority (India 5.6 millions and Bangladesh 2.0 millions)⁸ are included in this category of out-of-school children. According to the UNESCO, only “52 countries out of 152 with data had achieved universal primary enrolment.”⁹

The millennium development goals highlight the significance of education in eliminating poverty as well as gender inequalities. Inequalities in accessing to educational resources and learning achievements are considered as primary barriers in providing an education to all.

World poverty still remains a significant point in making people disadvantageous worldwide. Across the world poverty still remains the major marker of disadvantage. It has been noted that more than 55% of out-of-school children are girls and “two out of three countries in the world face gender disparities in primary and secondary education.”¹⁰ According to the UNESCO, poorer countries require annual aids of US \$16 billion to reach the target of education for all goals.¹¹



Tertiary education is, however, still limited to a privileged segment of humanity. A recent report in *The Chronicle of Higher Education* states:

In the world of higher education there is good news and some not so good. First the good: Practically all forecast analyses made by experts, from UNESCO to OECD, and also at the national level in most countries, predict that, during the coming decade, worldwide enrollment in higher education will continue to increase, thus benefiting more people than ever. The not so good news is that although the number of higher-education students will increase, unfortunately, it looks as though higher education will remain primarily elitist as it is today.¹²

In particular, in developing nations, only a tiny fragment of primary education receivers enters into higher education.

In general, education has potential to elevate humans from their impoverished political, social, cultural and religious conditions of their environment to a higher level of understanding, comprehension and appreciation.

On the personal level, education is an important process of character formation and giving a vision of the future and a sense of individual responsibility in carving out one's path for the benefit of oneself as well as that of others.

Education enables humans to realize and become fully human. It can ensure lifelong happiness of learners. Education can be instrumental in creating a peaceful and just society in global scale when education generates a sense of a global community.

In every respect, education is crucial and fundamental in creating a profound sense of respect for the sanctity of life that can prevent horrible crimes related to war and violence. The task of education remains the knowledge acquired in the process must enhance human happiness and well being of all including plants and the earth.

Our world, linked by the Internet, social media, worldwide travels and multilingual proficiency, directs us to a global community. We are pushed increasingly to accept the fact that our affairs are not local but global and whatever we say and do may have impacts beyond our local communities and may have implications globally.

Due to increasingly expanding notion of globally connected community time has come to look beyond the very concept of the nation-state; thus a twentieth century need to think beyond particular nation-states that we are citizens of.

The concept of the nation-state, formally and legally we are bound by the fact of our birth or later adoption due to immigration (thus holding citizenships and passports) is limiting in many ways; it might restrict us reaching to a genuine global community.



A ‘citizen of the world imagined’ must look beyond the limits of the particular nation-state that one lives in and belongs to. A global citizen must aspire a common human community that lies beyond. In this process, one must embrace an attitude of global citizenship that includes an appreciation of lifestyles, values and customs beyond the limits of the nation-state. One must cultivate respect towards them in the same manner as one respects to those of one’s particular nation-state.

Specifics such as the citizenship of a particular nation-state, the number of languages that one can use proficiently and the number of countries that one has travelled and lived in are not necessarily restricting or limiting one’s ability to cultivate a sense of global citizenship.

The seeds of global citizenship might include the presence of following human characteristics: inner nobility, dignity and self-esteem of each individual citizen. Ordinary citizens of particular nation-states, who live locally and act locally, can and should be able to develop an attitude of global citizen by appreciating all-benefitting peace, working for the well-being and happiness of all, and actively promoting prosperity and longevity of the rest of the world.

An educational provision aimed at global citizenship must include the cultivation of an attitude that as humans we belong to the same planet. We share many things in common, which may determine our human destiny. No matter how local we are and how rooted our actions in the local community, they might matter in significant ways in the generation of wellbeing of all other inhabitants of the planet.

Several important issues are at stake in developing an education system that enhances qualities, attitudes and characteristics required for successful global citizenship: how do we relate to each other as humans? How do we treat each other worldwide? How do we use resources with some shared responsibility? How can we ensure equity and fair distribution of resources? How can we ensure dignity, safety and rights of all? These questions need urgent attention today.

(III) Insights from the *Metta Sutta* in Designing an Educational Programme for Global Citizenship

The *Metta Sutta* (Discourse on the Loving-kindness) is an unusual popular Theravāda Buddhist scripture. It is found in the discourse (*sutta*) section of the Pāli canon (*tipiṭaka*). It belongs to the archaic collection of the *Suttanipāta*.¹³ The Theravāda tradition recognizes it as an ancient Buddhist scripture.

This scripture forms an essential part of the daily repertoire of the average lay Buddhist. In Sri Lanka, in particular, the *Metta Sutta* is recited daily in a variety of styles in regular temple worship services as well as in lay spiritual practices at homes. Most lay



people know the *Metta Sutta* (in Pāli) by heart and are able to recite it alone in private or as a group in Buddhist liturgies. Its simplicity in style, clarity in content, heightened awareness with a global vision and the empowering language suggest that the *Metta Sutta* is more likely to be the original *buddhavacana* (word) of the Buddha.

The subject of focus in the *Metta Sutta* is loving-kindness (*mettā*). In both lay and monastic contexts in Theravāda societies, the *Metta Sutta* is widely used today for two purposes: (i) as an aid for loving-kindness meditation and (ii) as an essential segment of Theravāda liturgies such as the *paritta* (protection) chanting across South and Southeast Asian Theravāda world. This discourse teaches to develop loving-kindness towards all living beings without any exception.

Doctrinally, philosophically and practically, the *Metta Sutta* cultivates in Buddhist practitioners key fundamental virtues. As illustrated below in detail, this ancient discourse can help in developing an education system that reflects the global worldview of Buddhists. Educators can use the method of practice and the development of loving-kindness beginning from each person and extending to all sentient beings of the entire cosmos as a foundation in designing an educational programme that support a broader worldview required today for global citizenship.

The *Metta Sutta* provides a holistic vision that transcends ethno-centric boundaries that humans place against other humans to set them apart and limit their vision of the world narrowly toward themselves by excluding other inhabitants of the planet.

The Content of the Metta Sutta

The Pāli text of the *Metta Sutta* is rather short. The entire text contains only ten verses of four lines composed in Old Aryā metre.¹⁴ There are several popular English translations of this discourse.¹⁵

The first verse of the *Metta Sutta* outlines noble qualities of a virtuous character. According to it, a flourishing person is ‘skillful (*kusala*) in [one’s] welfare’ (*attha*). Such a flourishing person, who is endowed with a noble vision of self-improvement and desires of attaining *nirvāna* (*santam*), must develop specific wholesome character traits. They are: one’s capability (*sakko*), straightforwardness (*uju*), uprightness (*sūju*), soft-spokenness (*suvaca*), gentleness (*mudu*) and humility (*anatimāni*).

The second verse discusses virtues that the flourishing person should cultivate to flourish. The successful person maintains a ‘content’ (*santussako*) and easy-to-support (*subharo*) lifestyle; that person has ‘few duties’ (*appakicco*) and leads a frugal way of life (*sallahuka-vutti*). That person is committed to discipline one’s senses (*santindriyo*), discreet (*nipako*), not impudent (*appagabbho*) and “unattached to families” (*kulesu ananugiddho*). Here the virtue of being “unattached to families” must be understood in a broader sense. That person is unbiased towards others; that person’s familiarity and closeness to his or her



own family members, friends, etc. do not obstruct or prevent that person from committing fully to the welfare of others.

The flourishing person is concerned with one's wholesome lifestyle. That person does not want to leave space open for criticism from the wise and elders; that person might not do any slightest wrong that may draw criticism from the wise.

The last two lines of the third verse introduce the practice of the cultivation of *mettā*: May all beings become happy and secure (*sukhino vā khemino hontu*)! May all beings have happy personalities (*sabbe sattā bhavantu sukhittā*)!

The extension of the flourishing person's caring and compassionate thoughts towards a variety of living organisms begins in the verses four and five.

Whatever living beings there may be, feeble or strong, without exception, long (*dīghā*), stout (*mahantā*), medium (*majjhimā*), short (*rassā*), subtle (*kānuka*), gross (*thūlā*), visible (*ditthā*) or invisible (*aditthā*), living far (*dūre*) or near (*avidūre*), born (*bhūtā*) or coming to birth (*sambhavesī*), may all beings have happy personalities (*sukhittā*)!

In this cultivation of *mettā* towards all living beings, none of the sentient beings are excluded from the introspection. The desire of extending positive and other regarding thoughts to all living organisms is taken into consideration in the development of loving-kindness.

The verse six introduces further virtues that one should incorporate into one's righteous lifestyle:

Let none deceive another, nor despise any person whatsoever in any place.
Neither in anger nor ill-will should anyone wish harm to another.

The verse seven takes an extreme example to illustrate the importance of the cultivation of *mettā*.

Just as a mother would protect her only child
at the risk of her own life,
even so towards all beings one should cultivate a boundless heart (*mānasam
aparimānaṃ*).

The verse eight presents an inclusive cosmic perspective in the cultivation of *mettā*:

One should cultivate boundless loving thoughts for the whole world: above, below
and across without any obstruction (*asambādham*), without any hatred (*averam*),
without any enmity (*asapattam*).



By recommending a fully inclusive practice, the verse nine creates a heavenly lifestyle on earth. It is considered as the “divine dwelling” (*brahmaṃ vihāraṃ*):

Whether standing, walking, or sitting, lying down or whenever awake, that person should develop this mindfulness (*sati*). This is called the noblest living (divine dwelling—*brahmaṃ vihāraṃ*) here.¹⁶

The verse ten sums up the noble soteriological vision of Buddhism achieved through the cultivation of *mettā*:

Not falling into erroneous views, but virtuous and endowed with vision, removing desire for sensual pleasures, he comes never again to birth in the womb.

The Importance of the Metta Sutta for Global Citizenship

My contention is that the *Metta Sutta* provides necessary basic ingredients for designing a global vision. The *Metta Sutta*'s global vision is inclusive of all living organisms. Its message encourages people to become proactive in seeking welfare of all beings. By cultivating loving-kindness towards all, on an individual basis humans can ensure the wellbeing of all.

In the increasingly globalized world today all religious communities in general, but multi-ethnic and multi-religious societies in particular, are challenged more in public debates and daily encounters to find creative ways that foster positive attitudes towards others. As people who share the resources of the same planet, all humans are forced to work with each other for the common good. Having shared virtues such as the cultivation of compassionate and caring thoughts enables us relate and communicate with each other more effectively.

In Theravāda Buddhist societies, Buddhists can use meditative practices such as the loving-kindness and a variety of Buddhist scriptures that encourage other-regarding virtues to create a positive psychological framework for healthy human relationships. Positive mental attitudes generated through the practice of loving-kindness meditation and non-discriminated and unbiased inclusivity proposed towards all sentient beings in the *Metta Sutta* are very much valuable today than any time in the human history.

Functionally, positive scriptural insights such as that of the *Metta Sutta* were not limited to a few limited religious seekers who were living in the Buddhist monasteries. Friendly thoughts cultivated towards all beings became an important part in dealing with the ‘other’ in pre-modern Buddhist societies such as Sri Lanka.¹⁷ Living in a predominantly Buddhist social environment, Buddhists tried to deal with the ‘difference’ that they witnessed in the midst of colonialism and political invasions without compromising their commitment to the adherence of the Buddha’s teachings, in particular, the notion of loving-kindness. They translated those noble virtues into their public policies to make



the stranger and the other happier since ‘suffering’ is not just a problem that only Buddhists face in this world but also a real and an existential problem for the entire humanity.

Conclusions

This paper, which discusses the importance of an educational provision for global citizenship, has taken into account the fact that Buddhism and Buddhist societies are increasingly encountering challenges of growing cosmopolitanism that requires the development of a global vision. This pushes Buddhist thinkers to reflect upon the development of a global education that prepares citizens of nation-states to adopt a global vision. In preparing citizens for challenges of the global citizenship, the necessity arises to transform the traditional methods of education to a global one. By overcoming the limitations of the traditional curriculum and generating a new global outlook in the educational provisions, citizens can be prepared and equipped better to meet the challenges of global issues and concerns. Recognizing our interconnectedness in business, economic transactions, politics and religious affairs, we could use some Buddhist global visions such as the one found in the *Metta Sutta* (the idea of cultivating boundless heart) in transforming the vision of the educational system. This may be one way that Buddhists and Buddhist societies can better prepare citizens of particular nation-state to meet global challenges.



Endnotes

¹ Endnotes

As a philosophical school, Cynicism, which derives from Greek *kyon* (cynic meaning ‘dog’, held radical perspectives such as the rejection of tradition and local loyalty. In *The Cynic Enlightenment: Diogenes in the Salon* (Baltimore: The Johns Hopkins University Press, 2010, p. 1), Louisa Shea wrote: “Cynics could be encountered on street corners throughout the eastern Mediterranean and the Italian peninsula...They were generally a rather dirty lot...Their physical appearance mirrored their philosophical stance: the rejection of all that society considered acceptable or right.” They challenged the traditional conceptions of ‘civilized behavior.’

² Louisa Shea, *The Cynic Enlightenment: Diogenes in the Salon* (Baltimore: The Johns Hopkins University Press, 2010, p. 16).

³ Kwame Anthony Appiah, “Chapter 6: Education for Global Citizenship,” *Yearbook of the National Society for the Study of Education*, 107 (2008): 85.

⁴ See Kwame Anthony Appiah, “Chapter 6: Education for Global Citizenship,” *Yearbook of the National Society for the Study of Education*, 107 (2008): 86 for Diogenes’ encounter with Alexander the Great.

⁵ *The Politics of Aristotle*, edited and translated by Ernest Barker (Oxford: Oxford University Press, 1958), p. 311.

⁶ John Dewey, *The Public and Its Problems* (Athens: Swallow Press and Ohio University Press, 1954), p. 154.

⁷ “UN Resources for Speakers on Global Issues: Education for All,” <http://www.un.org/en/globalissues/briefingpapers/efa/vitalstats.shtml> (accessed on 21st April 2013).

⁸ “Education for All Global Monitoring Report,” UNESCO (www.efareport.unesco.org), p. 3.

⁹ “Education for All Global Monitoring Report,” UNESCO (www.efareport.unesco.org), p. 2.

¹⁰ “UN Resources for Speakers on Global Issues: Education for All,” <http://www.un.org/en/globalissues/briefingpapers/efa/vitalstats.shtml> (accessed on 21st April 2013).

¹¹ “Education for All Global Monitoring Report,” UNESCO (www.efareport.unesco.org), p. 6.



¹² Francisco Marmolejo, “Access, Retention, and Success in Higher Education Around the World,” 22 November 2010

<http://chronicle.com/blogs/worldwise/access-retention-and-success-in-higher-education-around-the-world-are-we-widening-or-narrowing-the-gaps/27599> (accessed 5th May 2013).

¹³ *Metta Sutta* is the eighth *sutta* of the *Uragavagga* (“The Snake Chapter,” vv. 143-152) of the *Sutta-nipāta*, ed. Dines Andersen and Helmer Smith (Oxford: The Pali Text Society, 1990), pp. 25-26. For an English translation of the *Metta Sutta* see *The Group of Discourses (Sutta-nipāta)*, vol. II, trans. K.R. Norman (Oxford: The Pali Text Society, 1992), pp. 16-17.

¹⁴ *The Group of Discourses (Sutta-nipāta)*, vol. II, trans. K.R. Norman (Oxford: The Pali Text Society, 1992), p. 176.

¹⁵ For a collection of seventeen English translations of the *Metta Sutta* see <http://www.leighb.com/mettasuttas.htm>

¹⁶ <http://www.leighb.com/mettasuttas.htm>

¹⁷ See Mahinda Deegalle, “Creating Space for the Non-Buddhists in Sri Lanka: A Buddhist Perspective on the Other,” *Hermeneutical Exploration in Dialogue: Essays in Honour of Hans Ucko’s 60th Birthday*, ed. A. Rambachan et al (Delhi: ISPCK, 2007), pp. 114–27 for cases where Buddhists took care of both Catholics and Muslims when their existence was threatened under colonial persecution.



Most Venerable Bhikkhuni Shi Rurui

Symposium Session 1:
Education and Global Citizenship:
A Buddhist Perspective
Speaker



Brief Bio-data

Most Venerable Bhikkhuni Rurui, Vice President of the Buddhist Association of China (B.A.C.)

Most Ven. Bhiksuni Rurui is the Vice President of the Buddhist Association of China, Vice President of Shanxi Provincial Buddhist Association, President of Wutaishan Buddhist Academy for Bhikkhuni and Abbot of Pushou Monastery in Wutaishan of Shanxi, China.

Most Ven. Bhikkuni Rurui was born in Taiyuan, Shanxi in 1959. She studied and received B.A. in Taiyuan Normal College in 1980 and later studied for further education in School of Chinese Language and Literature Beijing Normal University. When she was young, she once met with Most Ven. Bhikkuni Tong Yuan, former Vice President of both Shanxi Provincial Buddhist Association and Wutaishan Buddhist Association. Enlightened by Master Tong Yuan, she was resolved to dedicate to Buddhism and help all sentient beings be free from suffering.

In December, 1981, she became a novice and the disciple of Most Ven. Zhi Tong in Fahai Monastery of Shanxi, and then followed Most Ven. Bhikkuni Long Lian in Ai Daotang Monastery of Chengdu, Sichuan. In August, 1984, she went to Shang Huanyan Monastery in Datong, Shanxi, and took Bhikkhuni ordination in the Sangha group organized by Bhikhu and Bhikkhuni.



Adhering to the cultivation principle followed by Most Ven. Bhikkuni Tong Yuan that is Avatamsaka being the sect, Vinaya being the code of conduct and pure land being the destination, she reestablished Wutaishan Bhikkuni Academy for the unfulfilled wishes of the late Most Ven. Bhikkuni Tong Yuan in 1991.

For the past thirty years, Most Ven. Bhikkuni Rurui has been preaching Vinaya uninterruptedly and has set a good example by upholding precepts. In whatever favorable or unfavorable circumstances, she has been making offerings to the Triple Gem with sincerity and dedicating to sentient beings with compassion. Moreover, being self-disciplined with humility, she has kept up following Buddha's example in behavior.

In response to the development of Buddhism in China, she founded "Three Plus One" Sangha Education Project of Pushou Monastery with her rich experience in Sangha education and dharma propagation in 2006. The project aims to guide sentient beings in awakening to life and harmonizing the world. To this end, Buddhist cultivation is considered the root of Sangha education with education as an assurance, and charity as the skillful means. In this project, "Three" refers to three organizations: Pushou Monastery in Mt. Wutai, the center for cultivation; Dacheng Monastery, the institute for education; Bodhi Compassion Association (BCA), a charitable organization. "One" represents Qingtai Nursing Home, the charity undertaken by BCA. Thus Wutaishan Bhikkuni Academy, led by Most Ven. Bhikkuni Rurui, has started a new journey of Sangha education and dharma propagation.



Education and Global Citizenship: A Buddhist Perspective **I**deas and Practices on Sangha Education of **W**utaishan Bhiksuni Academy of China

*Most Venerable Bhikkhuni Shi Rurui
Vice President, the Buddhist Association of China
President, Wutaishan Bhiksuni Academy of China*

Most Venerables, Venerables and distinguished
participants

It's my great honor to attend the 10th Anniversary of the celebrations on the United Nations' Day of Vesak by MCU in Bangkok, Thailand, and recall the merits and virtues of our fundamental teacher Sakyamuni Buddha together with you. My topic today is Education and Global Citizenship: A Buddhist Perspective. I'd like to share the ideas on Sangha Education of Wutaishan Bhiksuni Academy (WBA) with you. Please oblige me with your valuable comments.

As we all know, Buddha dharma is the best teachings preached by the Buddha to all sentient beings. It is like the sun enlightening every corner of the earth equally, regardless of the nation, race, religion, rich and poor. In order to help sentient beings get free from suffering and enjoy happiness, the great Sakyamuni Buddha chose to be a monastic after giving up both wealth and authority. After testifying the truth and eradicating the affliction, the Buddha preached dharma for 49 years so as to show sentient beings the way leading to true and eternal happiness.



After the Nirvana of Buddha, Sangha, one of the Triple Gems undertakes the mission of fulfilling the truth and awakening both self and others. Once leaving home, home was everywhere; once leaving families, all sentient beings were families. Being called the guest beyond secular world, the monastic is namely a veritable global citizen. Led by the aim of attaining Buddhahood and converting sentient beings, Sangha improve themselves with dharma and help sentient beings at the same time.

Following Buddha's footsteps with 20 years' practices, WBA has established the ideas on Sangha Education for the dream of world peace and sentient beings' blessings. This does meet the requirement of the times as well. The ideas aim to guide sentient beings in awakening to life and harmonizing the world. To this end, Buddhist cultivation is the root of Sangha education with education as an assurance, and charity as the skillful means.

First of all, Buddhist cultivation is the root of Sangha education. It means that the monastic ought to focus on practicing the holy path and entering into Nirvana. <<Sutras on the Buddha's Bequeathed Teaching >> says: "Pratimoksha is the root of proper freedom; By relying on these precepts, you will give rise to pure dhyana concentrations and reach the wisdom of the cessation of suffering". Also, <<Path of Purification>>, one of the main works in Theravada Tradition, highly praises of the benefits of Vinaya as followings: Vinaya is the root of all good qualities. Can such another stair be found that climbs, as Vinaya does, to heaven? or yet another gate to the City of Nirvana? Neither Ganges nor other rivers are able to wash out the stain in things that breathe here in the world, for only the water of Vinaya can wash out the stain of living beings.

In view of the teachings preached by Buddha and the venerable masters, WBA, in where Vinaya is preached every day, is always regarding Vinaya as a teacher and establishing a pure Sangha since 1991. Also, the academy especially attaches importance to the application of Vinaya in daily life. Following the precepts, one thousand members live together with Six Harmony. With preaching Vinaya half a month, taking summer retreat and pravara in every year, they dignify the image of monastic by learning good etiquettes, and put bad habits right to attain Buddhahood early. In addition, based on Vinaya, the novice should take sikkhamana ordination at first, and then take Bhikkuni ordination in the Sangha group organized by Bhikhu and Bhikkuni in succession, along with studying Vinaya for six years. In more than 20 years, following the cultivation guideline, Avatamsaka is the sect, Vinaya is the code of conduct and the pure land is the destination, WBA has enrolled the Bhikkuni coming from ten directions widely.

Secondly, education is the assurance of Sangha education. The Eight Great Awakenings Sutra says: Stupidity and ignorance are the causes of death and rebirth. Bodhisattvas apply themselves to study and erudition, constantly striving to increase their wisdom and refine their eloquence. Thus they are able to teach all sentient beings and bring them true and eternal happiness.



In order to propagate dharma and benefit sentient beings, we established the wide study department, and encourage the monastics to read every illuminating sutra as well as endeavor in Buddhist's missions. With Vinaya as the fundamental and required course in teaching, the elective courses are Mahayana Tradition, Tibetan Tradition, Theravada Tradition in Buddhism along with English, computer and so on. The department aims to cultivate the talents who have a good manner, and lay stress on both study and practice in dharma propagation, monastic management, academic research etc.

Thirdly, charity is the skillful means of Sangha education. Being global citizens, it is our obligation to create a pure land and offer love to sentient beings. We founded the Qing Tai Nursing Home with the help of many good affinities, so that more elderly people can fulfill their ideal of seniors being supported, seniors being taught, seniors being contributive, Patients being cured and Pure Land being found. The home aims to help and care for seniors, orphans, widows and the disadvantaged, fulfill filial duty on behalf of their families as well as share the government's burden. Owing to the monastic's care and preaching, the aged gained new insight into life. With lessening the fear of age, illness and death, they vow to be reborn in the Pure Land of Amitabha, the place of utmost bliss.

The sutra says that Buddha dharma dwells in the secular world, and ought to be testified in living. WBA has always attached importance to the dharma propagation for years. By means of Buddhist lecture, training for the layman, Buddhist series books and dharma propagation on the internet and so on, more and more people have established a healthy and dedicating outlook to life.

The ideas on Sangha education of WBA is the guidance on Bhiksuni's conduct, in terms of repaying the grace of parents, teachers, homeland and all sentient beings. It embodies the wisdom and compassion of Buddha, and takes the mission of the monastic. It goes that April showers bring May flowers. We ought to know about and repay the favor. Praying that WBA will offer more wisdom and compassion for the world peace and sentient beings' blessings, with the aiding of the Triple Gem and the support from all Buddhists.

At the end of my speech, let's pray for the world together.

May all sentient beings own the wisdom of Buddha,

Let the wisdom bring the world harmony.

May all sentient beings own the compassion of Buddha,

Let the compassion bring the world peace and blessings.





Mr. Jack Miller

Symposium Session 1:
Education and Global Citizenship:
A Buddhist Perspective
Speaker

Brief Bio-data

Educating for Wisdom

This explores the nature of wisdom and includes a brief discussion of insight, humility and love. Education that facilitates the development of wisdom in students focuses on connections in various areas including connection to the earth and to community. Finally two examples of educating for wisdom are described including the Equinox school in Toronto and education reform in Bhutan.

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“The way of life is wonderful; it is by abandonment.” -Ralph Waldo Emerson





Educating for Wisdom

Mr. John P. Miller

The focus of most schools and universities is on the development of marketable skills. Departments and Ministries of Education support this focus by stating that these skills are needed if citizens are to compete in the global marketplace. We have heard this mantra since the early 80's with documents as a *Nation at Risk* which eventually led to programs such as No Child Left Behind with its emphasis on standardized testing. Has this emphasis achieved its goals? In some cases test scores have gone up but has this focus made the world a better place to live in? In the fall of 2008 the world experienced a financial meltdown that began in the United States where investment banks and the banking system in general were engaged in high risk investment strategies. Many of the individuals running these institutions were educated in the best universities in the U.S. Clearly there was little wisdom in their decisions that led to the financial mess. We also live in a world where each day there is more evidence of climate change that could very soon make much of the world uninhabitable. Yet governments and world leaders refuse to seriously address the problem.



The former Dean of Harvard writes in his book *Excellence without Soul* that Harvard teaches students but does not make them wise

It is time that schools and universities focus on the development of wisdom if humanity is to survive. Matthew Fox quotes a Native American elder who said: “Only a madman thinks with his head.” Fox (2006) goes on to write: “I might add, only a mad civilization thinks with its head...or educates people to think their heads. A healthy individual and a healthy educational system learn to think with the heart as well as with head. Such a civilization thinks wisely.” (p.102) Our education system needs to focus on the development of wisdom or what the ancients called the “thinking heart” (Miller, 2008).

Wisdom

What is wisdom? It is not the collection of information but a deeper knowing that is characterized by *insight, humility, and love*.

Insight. Wisdom involves seeing into the nature of things. Both science and religion have helped us in this quest. Science and particularly ecology has shown us the interdependence and interconnectedness of nature. Yet various religions have also shared this insight at a more personal level. In Christianity there is the proverb “as a man thinketh so he or she is” clarifying the effect that our thoughts have on our life.. In Buddhism there is the following statement:

The thought manifests as the word,
The word manifests as the deed,
The deed develops into habit,
And the habit hardens into character.
So watch the thought
And its ways with care,
And let it spring from love
Born out of respect for all beings.

(Source unknown cited in Miller, 2007. p. 191)

Seeing how our thoughts impact ourselves and others is an insight that can eventually change our behavior so that we live more wisely.



Another insight into the nature of things is that universe is constantly changing and evolving. We see this in our own lives as we go through infancy, childhood, adolescence, adulthood and old age and we witness it in nature with the change of the seasons. In Buddhism this is the principle of *impermanence* as things are constantly in a state of flux. As we see how we are interconnected and how we are part of a dynamic process of change, we lose the sense of self-importance that our egos crave. Instead we can see our place in the cosmos.

Humility. Seeing our place in nature is a humbling process. By humbling I do not mean demeaning, in fact, it can lead to sense that each of us has a unique role to fill in the universe. Yet this sense should not lead us to egoism but an awareness that we part of a whole. The *Tao Te Ching* constantly reinforces this message and suggests that the best leaders are the ones who in their wisdom bring out the best in people and do not feel the need to control others.. One quotation for the Tao Te Ching states “ Know your position and understand the Mother” (#59) (Kaufman, 1998. p.122)

Emerson (1990) comments on how humans separate themselves from nature:

These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is not time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied and it satisfies nature in all moments alike. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stand on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time. (169)

As a result of having not seen ourselves as part of nature, we have inflicted environmental damage on the planet. Rather than humility there has been an arrogance that has led to the subjugation of indigenous peoples, needless wars (e.g Vietnam and Iraq) and poverty. Through wisdom and seeing our place in the cosmos we could begin heal the planet.

Nature helps us see our place in the universe and to also embrace the mystery at the heart of the cosmos. Confronting this mystery leads to sense of not-knowing and humility. Zen and Taoism emphasize this element. For example, Ray Grigg (1994) cites the following Zen saying “The most dangerous thing in the world is to think you understand something.”(p. 247) He then follows with a quotation from Taoism “Knowing is the way of fools”.(p.247) Both these quotations point to how experience cannot be explained away. Grigg argues that this wisdom leads to a “perpetual preparedness” where the person approaches each situation with a readiness and openness. He states: “Each individual person becomes the balanced and shapeless center of the universe, dancing alone with the unpredictable order that swirls everywhere.” (p.247)



Susan Murphy (2006), a Zen teacher writes of not knowing our own goodness: The *Tao Te Ching* speaks of the “people of old” (or people closer to our own original simplicity) as being good without knowing that they were good, and being just without knowing that they were just. When we stop supposing that this or that and freely become what we actually are, we leave generous room for the other to be free to be exactly what they are. What a gift!” (p.161)

Love

A commitment to spiritual life necessarily means we embrace the eternal principle that love is all, everything, our true destiny. Despite overwhelming pressure to conform to the culture of lovelessness, we still seek to know love. That seeking is itself a manifestation of divine spirit. (bell hooks, 2000, p. 78)

Like hooks, King and Gandhi believed that love was at the centre of the cosmos and underlies all that we strive for. Wisdom acknowledges this and nourishes all forms of love.

I find hooks’ arguments particularly compelling because she suggests that those who fight for social justice and equity often ignore the importance of love in their struggles. She sees love as “the primary way we end domination and oppression.” (p.76) Through love we see how as human beings we all want happiness and well being. Of course, the shape of this happiness can differ in various contexts but still we share this desire to be happy and not suffer.

Gandhi and King would let not themselves hate their opponents but instead saw them through the eye of compassion. Mandela also had this quality. When he was in prison, he would look for small acts of kindness from the guards and this awareness kept him going for the 27 years he was in prison. When he was heading up the commission for reconciliation, he made sure that wardens from his prison were included.

When love disappears then we see the other as object and no longer as a human being. Unfortunately much political discourse today in the United States is characterized by name calling and lack of mutual respect. Paul Krugman (2009) calls this behavior “The Big Hate.”

Love, or compassion, is also missing in our education. How often do we hear education officials or academics speak of love? Dzogchen Ponlop Rinpoche (1999) sates

that the development of compassion is what is most missing from schools today. Perhaps it is that our teachers are not compassionate, or maybe it is the students who are not compassionate. But it is clear-something is wrong. We are not learning properly. I feel that we are not learning properly because we are not open to each other. Compassion, however, is what opens the heart. (p. 59)

I turn now to how we can develop wisdom-based learning in our schools.



Wisdom based learning

If insight is one of the key aspects of wisdom, then how can we foster this in our schools? I have argued in other contexts that *the curriculum should focus primarily on relationships and connections so that the student can become aware of the interdependence of life* (Miller, 2007). Unfortunately the school curriculum tends to be fragmented as we break information down into courses, units, and lessons with little emphasis on how knowledge is connected. Instead, the curriculum should be developed around several key connections and I have identified six. They include:

- Subject connections
- Earth connections
- Community connections
- Thinking connections
- Body mind connections
- Soul connections.

The first three tend to be more external while the last three or more internal to the individual. Let me describe each of the six and give an example of how each connection might be manifested in the classroom.

Subject Connections. It is important that children see how knowledge is interrelated. Taking courses in separate subjects that does not allow for exploring that connections between subjects is problematic. What is needed are integrated approaches to curriculum. Issues such as poverty and violence in society lend themselves to this broadly integrative approach. James Beane(1997) is an advocate of this approach and describes how teachers can implement it in his book *Curriculum Integration*. In all the these approaches knowledge is not kept within a particular subject but linked to other subjects and themes. An outcome for students is that they see relationships and how these relationships can impact their life and society at large.

At the University Level we here the call for interdisciplinary programs but often bureaucratic regulations prevent this from happening.

Earth Connections. Here students see their relationship to the earth and its processes. They can start by reading indigenous people's literature from the around the world. I particularly like a book entitled *Touch the Earth* (McLuhan, 1972). For example, below are the words of Chief Flying Hawk of the Ogalaga Sioux:



The tipi is much better to live in; always clean, warm in winter, cool in summer; easy to move. The white man builds big house, cost much money, like big cage shut out sun, can never move; always sick. Indians and animals know better how to live than white man; nobody can be in good health if he does not have all the time fresh air, sunshine and good water. If the Great Spirit wanted men to stay in one place he would make the world stand still; but He made it to always change, so birds and animals can move and always have green grass and ripe berries, sunlight to work and play, and night to sleep; summer for flowers to bloom, and winter for them to sleep; always changing; everything for good. . . (p.64)

Even more important is for children to have direct experience with the earth. In Japan I met a school principal, Giichiro Yamanouchi who had small forests planted on the school grounds. The students would do research about what trees to plant and then once planted they took care of the trees and watched them grow. The students would even write poems about the trees that they care for.

Community Connections. Children need to develop connections to each other, to adults, to the community at large and the global community. Ideally the classroom should be community where students feel safe and loved. The teacher sets this tone of trust and acceptance through their care and authenticity. Strategies as cooperative learning (Johnson & Johnson, 1994)and Tribes (Gibbs, 1987) can also help in this process.

King developed his vision of the Beloved Community for society and I believe this vision can also be applied to the school. King (1968) believed that “We are tied together in the single garment of destiny, caught in an inescapable network of mutuality.” (p.168) Students need to see how their well being is connected to the well being of others in the school. This vision runs counter to the one that is fostered by the current emphasis on testing and competition. This kind of mutuality can be developed through school wide projects. The film *Paper Clips* shows how a school came together through a project that collected a paper clip for each person who died in the holocaust.

As the children mature they can also see how they are part of wider community that extends to the entire planet. Awareness that we are not separate from people suffering on other continents should gradually emerge as the students sense of interconnectedness grows and expands.

Thinking Connections. In her book Jill Bolte Taylor (2009), a brain scientist, describes her stroke experience and how it made her aware of the importance of right brained thinking. Her stroke affected her left brain which is the seat of logical thought and language. She refers to this “brain chatter” or that “calculating intelligence that knows when you have to do your laundry.” (p.31) It is also home of our “ego center.” The right hemisphere sees things in relationship and in the large context of the whole.



...our right mind perceives each of us as equal members of the human family. It identifies our similarities and recognizes our relationship with this marvelous planet, which sustains our life. It perceives the big picture, how everything is related, and how we all join together to make up the whole. Our ability to be empathic, to walk in the shoes of another and feel their feelings is a product of our right frontal cortex. (p.30)

Taylor also suggests that it is the place where we experience inner peace. Through rehabilitation therapy Taylor recovered the use of her left brain but she has learned to use both sides of the brain to live more fully and realize a deeper happiness. Now when she begins to feel stress she “shifts right” and thus slows down and now listens to her body and trusts her instincts. She breathes deeply and repeats to herself “*In this moment I reclaim my JOY, or In this moment I am perfect, whole, and beautiful, or I am an innocent and peaceful child of the universe*, I shift back into the consciousness of right mind. (p. 178)

Our students need to use both the right and left brain. They need to be able to think clearly and analyze information but they also need to see relationships and feel the kind of peace that Taylor and all of us can experience. I believe that the use of imagery and metaphor in the classroom can stimulate the right side of the brain while various approaches to critical thinking can support the left side. (Miller, 2007)

Body-Mind Connections. We have lost touch with our bodies. The evidence that supports this view is the data on the high percentage of people that are overweight in North America (<http://www.reuters.com/article/lifestyleMolt/idUSL0778048620070807>). These data include young people as well. This problem is in part due to a tendency to live in our heads with little connection to body and soul. Abrams (1996) points to Descartes’ work as contributing to our alienation from the body. He believes this has led to our disconnection from the environment instead of recognizing that the body and the earth are intimately connected. Indigenous people have made this connection. Abrams describes how the native peoples of Australia would walk the routes of their ancestors and in this process the body and the land would become one. Abrams states: “he virtually *becomes* the journeying Ancestor, and thus the storied earth is born afresh” (p.170)

In North America Mindfulness practices are helping teachers and students be more connected to their bodies. A variety of programs have been initiated that usually start with a focus on the breath that allow the person to move into their bodies. The Mind-Body Awareness (MBA) program in Oakland California developed by Noah Levine works with inner city youth, often gang members. Director of the MBA, Chris McKenna, introduces mindfulness activities through martial arts movies and songs to engage the young people. McKenna says, “I’ve experienced many different approaches to working with people in these kinds of extreme circumstances and mindfulness is by far the most powerful intervention I’ve ever worked with” (Boyce 2011, 257).



In my own teaching I have introduced meditation and mindfulness practices to over 2000 teachers in the courses I teach at the University of Toronto. I ask them meditate every day for six weeks. Students are required to keep a journal which focuses on how the process of meditation is going (e.g. how the concentration and focus are going, how the body is feeling, etc.). The journals also focus on how meditation has affected them. Some of themes have included

- Giving themselves permission to be alone and enjoy their own company;
- Increased listening capacities;
- Feeling increased energy;
- Being less reactive to situations and generally experiencing greater calm and clarity.

At the end of the process they write a reflective summary of the experience. Below is an excerpt from one of these summaries.

I find it difficult to express how the meditation experience has been for me, . . . I find it difficult to use language to describe what's happened to over the course of the last few weeks. . . . What amazed me the most was how concentrating intensely on loving kindness and its implications for myself, my friends, my family my neighbors, my teachers, my colleagues, my acquaintances, the people who pass me on the street, the people who upset me, the people who participate and perpetuate structures that I oppose-that projecting lovingkindness to them resulted in a tangible concrete shift in my relationships-without my necessarily knowing, or intending it. We always think we have to 'do' something in order to effect change, without realizing that we are acting, we are effecting change by attuning to our self, to our capacity for compassion and understanding and reflection. Mindfulness practice, similarly, I do believe effects change. For me at least it enables me to pause a moment before I react, before I blindly go about responding or acknowledging as I walk through my daily experiences without every really needing to be there. I felt the effects-I felt a shift-I felt I most when it would suddenly occur to me that I'm feeling good as a result of relating to people-and I don't mean my friends and family. I felt it most when I related to strangers, when I looked at them and saw them for the first time, when I thought about them as co-creators, as parts of myself. . . . What I mean is that. . . it is a matter of my not seeing a distinction between myself and them.

By working on themselves through meditative practice teachers can simply be more present in their work and thus more available to students. Through this presence they can more easily connect with students and provide a richer context for learning..



Soul Connections. Emerson wrote that “Education is the drawing out of the soul” yet the term soul is rarely heard in educational discourse. Soul is defined here as a vital and mysterious energy that gives meaning and purpose to one’s life. In my book *Education and the Soul* (2000) I have described my understanding of soul and how it can be nurtured in students, our schools, and ourselves.

Awareness of the soul in education means that we are sensitive to the inner life of the student and attempt to nourish this life in various ways. I have called for a *curriculum for the inner life* which can include journal writing where students explore their thoughts and feelings, writing their own autobiography, visualization, dream work, and meditation.

Another valuable approach to soul connections is what Maria Montessori called *cosmic education*. Montessori’s son, Mario. (1992) describes cosmic education when he writes: “Cosmic education seeks to offer the young, at the appropriate sensitive period, the stimulation and help they need to develop their minds, their vision, and their creative power, whatever the level or range of their personal contributions may be.”(p.101) Her son wrote that the child needs to have a “prior interest in the whole” so he or she can make sense of individual facts. This can be done in part by introducing students to ecological principles that focus on the interdependence of living and non-living things. Mario Montessori gives the example of students studying the life cycle of salmon and its relationship with the environment.

Aline Wolf (2004) has recently written about Montessori’s vision of cosmic education. She argues that

Essentially Montessori’s cosmic education gives the child first an all-encompassing sense of the universe with its billions of galaxies. Then it focuses on our galaxy, the Milky Way, our solar system, planet Earth and its geological history, the first specimens of life, all species of plants and animals and finally human beings. Inherent in the whole study is the interconnectedness of all creation, the oneness of things. (p.6)

Wolf also makes reference to the work of Brian Swimme and the Universe story. Cosmic education helps the children place themselves within the total framework of the universe. The image of the universe presented by Montessori and Swimme is one of order and purpose. Since human beings are part of the universe, it gives us a common reference point beyond the boundaries created by nations and religions. Wolf also points out the cosmic education can help children develop a sense of reverence for life and care for the earth. Seeing the miracle of life on earth within the vastness of the universe can help students appreciate more deeply life and the earth itself. Cosmic education can also give students a deep sense of gratitude as well.



As examples, when we see a beautiful valley nestled in the mountains, we can reflect on the fact that it was formed by water that labored thousands of years to wear down the mountainous terrain, when we enter a car or train, we can look back and feel grateful to the first human being who constructed a wheel. Awareness of the long-term cosmic pattern, of which we are only an infinitesimal part, calls us to a deep humility and reverence for all the labors of nature and the work of human beings that preceded us.

(Wolf, p.16)

Wolf suggests that cosmic education can give children a sense of meaning and purpose in their lives. Montessori felt that within the person lay a *spiritual embryo* which needs to be respected and nourished so that students can eventually find their purpose on earth.

Examples of Wisdom Based Education

In the last few years I have had the privilege of working with two projects that are based on the principles that I have been talking about. One is a public school in Toronto called the Equinox Holistic Alternative School. This is an elementary school in its fourth year that has based its curriculum planning on the six connections that I have just spoken of. It is committed to teaching the whole child-body, mind and spirit. You can learn more about the school by going to its website: www.wholechildschool.ca.

Another very interesting example is the country of Bhutan. It is known as the country whose primary goal is to develop Gross National Happiness (GNH). Rather than emphasizing consumerism and expanding GDP, they have focused on happiness and well being. Bhutan aspires to be a wisdom-based culture with this broader perspective.

In December, 2009, 24 educators with expertise in holistic and ecological education were invited to work with Bhutanese officials to orient the education system to support the goal of GNH. A month after the workshop, principals from all the schools were brought together to begin the process of working towards the vision developed in the workshop and articulated by the Prime Minister. At beginning of that meeting the Prime Minister, Lyonchhen Jigmi Y. Thinley (2010) addressed the principals and identified some areas of focus.

First, he referred to the research on mindfulness meditation and recommended that each day teachers and students engage in meditation for a few minutes. He connected this suggestion to the wisdom traditions in Bhutanese culture:

And likewise, just a few minutes of contemplation and meditation at the beginning and end of a school day or of a ceremony, ritual, class, assembly, or even sports event can change and deepen the atmosphere on the spot, and bring instant connection



with the inner joy that is the essence of GNH. . . We are learning personally how to connect directly with these ancient teachings and wisdom that are such a precious part of our heritage. (p.10)

Another important initiative was committing to developing Green Schools in Bhutan. Green schools focus on the following dimensions:

- *Environmental Greenery*-Creating the ambience for enriching the experience of living and learning;
- *Intellectual Greenery*- Cultivating the gifts of the mind;
- *Academic Greenery*-Discovering the grace of great ideas;
- *Social Greenery*- Learning to live and learn together;
- *Cultural Greenery*-Proclaiming our sense of self and identity;
- *Spiritual Greenery*- Looking into ourselves and connecting to higher level of consciousness;
- *Aesthetic Greenery*- Appreciating the beautiful, the graceful and the tasteful;
- *Moral Greenery*- Fostering goodness over cleverness, cooperation over competition, fair play over victory at any cost.

I am very excited about the work in Bhutan and the Equinox School. They are providing examples of how we can educate children for the 21st century. At the end of the workshop the Prime Minister was interviewed by one of the observers, Silver Donald Cameron, who writes for the *Chronicle Herald* in Halifax. The Prime Minister made the following comments.

I would like to see an educational system quite different from the conventional factory, where children are just turned out to become economic animals, thinking only for themselves. I would like to see graduates that are more human beings, with human values, that give importance to relationships, that are eco-literate, contemplative, analytical. I would like graduates who know that success in life is a state of being when you can come home at the end of the day satisfied with what you have done, realizing that you are a happy individual not only because you have found happiness for yourself, but because you have given happiness, in this one day's work, to your spouse, to your family, to your neighbours — and to the world at large.
<http://thechronicleherald.ca/NovaScotian/1159562.html>

I believe more and more people around the planet also share this inspiring vision of education. As one of my students wrote this summer, “let the real education begin!”



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Mr. Jamie Cresswell

Symposium Session 1:
Education and Global Citizenship:
A Buddhist Perspective
Speaker



Brief Bio-data

jc@appliedbuddhism.org.uk
Director -The Centre for Applied Buddhism
President – European Buddhist Union

At present I am the Director of the '*Centre for Applied Buddhism: Buddhist Philosophy and Contemporary Life*' (*CfAB*)

The CfAB is an educational centre which focuses on Buddhism and its application to people's lives, in order to understand and develop our place in the modern world. We run a variety of talks; conferences and events open to the public. We also carry out research and have a substantial library of Buddhist studies.

In this role I run sessions on Buddhism for the public and I visit schools to talk to young people about the philosophy of Buddhism and how Buddhist ideas may be used in individual lives.

Prior to this I was Director of the *Institute of Oriental Philosophy – UK*. This institute was an academic research centre for Buddhism and Asian religions. I ran this institute from 1989 until the end of 2010 when it had to close due to lack of funding. Since then I have set up the *CfAB*



I studied at the ***School of Oriental and African studies, London University***. I was awarded a first class honours degree in Buddhist Studies.

I have also carried out study and research on Buddhism at the Sharpham college of Contemporary Buddhism and with a variety of Buddhist teachers from different Buddhist traditions.

My interest includes the development of Buddhism in the west and Buddhism and its relevance and importance in contemporary society.

At present I am organising a conference called ***Transforming Conflict: Buddhist inspired ideas for personal and social change***. This will take place in August this year in the UK.

In addition I am involved in a number of Intra Buddhist developments.

I am the President of the ***European Buddhist Union***.

I am the Chair of the ***Network of Buddhist Organisations – UK*** and I am a trustee of ***Religions for Peace – UK***.

Last year I was appointed the Buddhist representative on the ***European Council of Religious Leaders***, which is part of Religions for Peace international.



Education and Global Citizenship: A Buddhist Perspective

*Mr. Jamie Cresswell, President,
European Buddhist Union.*

Global citizenship can be defined as a genuine concern for the peace and prosperity of the entire world. Global citizens are those people who have the capacity to find meaning, no matter what the circumstances, to contribute to the well being of others and to enhance one's own existence. As ordinary people, the inner transformation process and the continual struggle to rise above one's own egoism and to live with a spirit of altruism, is central to global citizenship.

Fostering global citizens must concern us all. Laying the ethical and conceptual foundations of global citizenship is a vital project in which we are all participants. Meaningful education for global citizenship should be undertaken as an integral part of daily life.

The Buddhist worldview of interrelatedness forms the basis for the essential elements of global citizenship, namely the qualities of wisdom, courage and compassion.

This paper will further develop these ideas and will consider how humanistic education can be at the heart of global citizenship.





***P*anel Discussion on the Theme: Contribution of Buddhist Sangha for Education and Humanity**

Co-moderators

Most Venerable T. Dhammaratana, Ph.D.

Venerable Phra Rajavaramuni, Ph.D.

Speakers

Most Venerable Ashin Nyanissara, Ph.D.

Venerable Seck Kwang Phing

Venerable Phramaha Anilaman Dhammasakiyo, Ph.D.

Bhikkhuni Soun, Association Professor, Ph.D.

Professor Chandima Wijebandara







Most Venerable T. Dhammaratana, Ph.D.


Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Co-moderator



Brief Bio-data

Ven. Dr. Tampalawela Dhammaratana, B.A, M.A, M.Phil, Ph.D, was born in Sri Lanka and ordained as a Buddhist monk in 1968. He studied at the Universities of Kelaniya, Paris, and Sorbonne, becoming proficient in Pali, Sanskrit, Sinhalese and French, and received his Ph.D degree from the University of Sorbonne- Paris IV, France in 1994. He also received a title of Doctor Honoris Causa from Mahachulalongkornrajavidyalaya University in 2009. He is a Consultant to the Divisions of Philosophy and Ethics and Cultural Pluralism and Intercultural Dialogue at UNESCO, since 1999. Dr. Dhammaratana is Hon. President of French Buddhist Union, Vice-President of World Fellowship of Buddhists in France, and President of International Council for Buddhist Development in Sri Lanka and President of Buddhist Humanities Action in France. He was the Copy-Editor of History of Humanity Vol. VI-VII published by UNESCO and author of number of scientific research articles on Theravada and Mahayana Buddhism published in English and in French.





**Venerable Phra
Rajavaramuni, Ph.D.**

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Co-moderator

Brief Bio-data

Education:

Pali IX,
B.A. (Philosophy), Mahachulalongkornrajavidyalaya University
B.A. (Education), Sukhothai Thammathirat Open University
M.A. (Linguistics), M.Phil, Ph.D. (Linguistics), University of Delhi, India

Academic Buddhist Works and Experience:

Present:

Dean of the Faculty of Buddhist Studies, Deputy - The Ecclesiastical Regional Governor, Area 6 Vice Abbot Wat Sangveswitsayaram Instructor at Faculty of Humanity, Department of Foreign Language

Others:

Director of Academic Division
Deputy Vice Rector, Mahachulalongkornrajavidyalaya University
Instructor for Religion and Philosophy courses in many institutes





Most Venerable Ashin Nyanissara , Ph.D.

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Speaker



Brief Bio-data

1937	February 23 (Tuesday, full moon day), The Venerable Sayadaw Ashin Nyanissara was born in the town of Padegon, Thegon Township, Pegu Division, in central Myanmar (Burma).
1944	Began studies local monastery of general education and Buddhist scriptures.
1952	At the age of fifteen he was ordained as a samanera (novice)
1957	Ordination as a Buddhist monk at the age of twenty in Thegon.
1956, 1957, 1958	Passed his primary, middle and higher examinations respectively in Pali Buddhist scripture.
1961	Earned a master's degree in Buddhist Doctrine at Khin-ma-gan Pali University in Mandalay with the title Sasanadhaja-dhammacariya.
1963	Admitted to Sangha University in Yangon. He then completed a diploma course in 1965 in foreign language (English) at the Sangha University in Yangon, for the propagation of Buddhism. Buddhadesana diploma, 1965.



1965	Founded BBM College in the town of Lay-Myet-Hna in the delta region of Lower Myanmar, and worked as the headmaster and chief administrator of that institution until 1968.
1968	Moved to Sagaing Hills in Upper Myanmar and began to teach Buddhist scriptures to the monks, nuns and novices. Also continued his study of English, as well as training in Buddhist homiletics under the guidance of Venerable Ashin Pandita (Aggamahapandita) Anisakhan Saydaw for the purpose of preaching to lay Myanmar Buddhists.
1972	Lived in seclusion and practiced meditation at the forest monastery of Thabaik Aing Taw-ya in Thathon District, Paung Township, Kyaum Ka Village, Mon State Lower Myanmar.
1975	Began preaching the Buddhadhamma all over Myanmar.
1977	Established his own monastery, Sadhamma Sitagu Vihara on the east side of Sagaing Hills, and resumed teaching the Buddhist doctrine and scripture to the monks, nuns and novices of the surrounding region.
1979	First foreign missionary journey to six countries in South and Southeast Asia. Since then he has to more than fifty countries around the world. During his visits to the United States he has lectured at many universities, including Vanderbilt University, Fisk University, Indiana State University, and Tennessee State University.
1980	Founded the Sitagu Missionary Association, full moon day of May (Buddha Day).
1980-84	Construction of a water supply system that would eventually provide clean drinking water to over eight hundred monasteries and eight thousand residents of Sagaing Hills.
1985-90	Construction of a one hundred bed hospital for the monks, nuns, novices and poor of Sagaing. The hospital is fully equipped with surgical and X-ray units, an optical surgical unit, an inpatient ward and outpatient ward, and has a permanent staff of doctors, nurses and non-professional workers.
1992	Began the construction of the International Buddhist Academy. Its goal is to teach and train missionary student monks and nuns in the hopes of further spreading the Buddha's teachings.



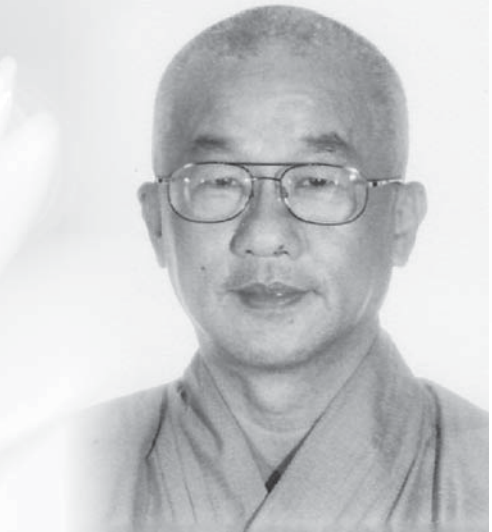
1992	Began the construction of the International Buddhist Academy. Its goal is to teach and train missionary student monks and nuns in the hopes of further spreading the Buddha's teachings.
1994	Theravada Dhamma Society of America incorporated as non-profit in Austin, TX USA as a center for propagating the Sasana in the West.
1996	Sitagu Buddha Vihara was established in Austin. SIBA opened in Sagaing Hills.
2006	Sitagu Dhamma Vihara established in St. Paul, Minnesota.
2007	Sitagu International Missionary Center in Yangon opened.
2009	Sitagu Buddhist University opened in Mandalay Hill.
2011	Sitagu Sangha Vihara opened in West Palm Beach, Florida USA.
2012	Sitagu Vipassana Academy founded in Sagaing Hills.
2013	Sitagu Shwezigon Pagoda finished in Austin, Texas.
	<p>Sitagu Sayadaw has published over eighty books and articles in the Myanmar language since 1979, on the subject of Buddhism. He has published more than twenty booklets in English and is currently working on several more manuscripts for English publication.</p> <p>His Sasana titles are Mahadhammakathikabahunahitadhara, Aggamahasaddhammajotikadhaja, Aggamahaganthavacakapandita, Aggamahapandita.</p> <p>His academic titles are D. Litt. (2003, Yangon University), Ph.D. (2005, Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, Ph.D. (2008, Nalanda University, India), Ph.D. (2009, Mahamakut University, Thailand).</p> <p>Ashin Dr. Nyanissara practiced in the Thabaik Aing; that is why he is called Thabaik Aing Sayadaw. He was born in Thegon Township practiced in the Thabaik Aing; that is why he is called Thegon Sayadaw.</p> <p>Because his Sitagu projects he is called Sitagu Sayadaw. He is 76 years old, has 56 vassa and still active in teaching in English, Pali and Burmese, missionary and social work worldwide.</p>





Venerable Seck Kwang Phing

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Speaker



Brief Bio-data

Ven Seck Kang Phing is currently an appointed Council Member serving in the Presidential Council For Religious Harmony of Singapore cum Secretary-General of Singapore Buddhist Federation, Supervisor of Manjusri Secondary School Management Committee and Director for Maha Bodhi School Management Committee, a Dharma teacher and a meditation teacher in various Buddhist temples and organisation. He was awarded a Contribution Award by His Excellency President of Sri Lanka and Leadership Awards by His Holiness of Deputy Sangha Raja of Thailand in 2012. Long Service Award of more than 20 years by Ministry of Education and Long Service Award by Prison Department, Ministry of Home Affair, Singapore in 2012.





Future Role of Sangha as an Educator and a Humanist

*Venerable Seck Kwang Phing
Secretary-General
Singapore Buddhist Federation*

Introduction

The first question to ask is why was Buddha born to this world?

If we really try to find the answer and deeper we dive into it, we will definitely appreciate and praise Him as no one had ever revealed to us the Truth about the universe and our existence.

Buddha has taught us that with inter-dependence origination, we exist; by conditions the world appeared and there is no beginning or ending to anything which we thought wrongfully there is. If there is a beginning, what does the beginning to start? Since there is no beginning, then there is no ending. Thus, the Buddha said all things arise by conditions and perish by conditions, and there is no beginning and no ending.

After His Enlightenment, the Buddha first taught the Dharma to two merchants and before proceeding to Sarnah to preach to five Bhikkhus who became the first batch of Buddha's disciples to gain Arahanship. These marked the beginning of Buddha's education to mankind. Later, Buddha sent off 60 Arahans to one destination each to preach the other people.



The purpose of preaching Dharma to mankind is to inculcate wisdom in them and to lead them to attain final liberation from the wheel of rebirth by realizing the Truth.

Defination of Religion

What is religion? The concept of religion is normally based on the idea of God or a creator which may not be agreed by other religions such as Buddhism. Lets first look to how others have defined religion.

As described in Penguin Dictionary, religion: is a general term used...to

designate all concepts concerning the belief in god(s) and goddess(es) as well as other spiritual beings or transcendent ultimate concerns.

Whereas in Encyclopadia Britannica: religion: human beings' relation to that which they regard as holy, sacred, spiritual, or divine.

Religion:(2) a personal set or institutionalised system of religious attitudes, beliefs and practices;(4)a cause, principle, or system of beliefs held to with ardor and faith. (Merriam-Webster's Collegiate Dictionary)

Religion is to do right. It is to love, it is to serve, it is to think, it is to be humble. According to Raplph Waldo Emerson

Religion, whatever it is, is a man's total reaction upon life.(William Penn)

Afterall, what is religion in Buddhist perspective? The general term of religion does not describe the traits of Buddhism. Buddhism goes beyond the concept of God or Creator. Buddhism wants us to detach from all concepts, ideas and attachments. Buddhism is non conceptualisation. Buddhism sees things arise from and perish in condition. Thus, all things comprise duality in itself. The absolute is beyond life and death,

come and go, appearance and disappearance. In the eye of a Buddhist, there is no life or no death, the absolute is laid in non conceptualisation. Buddhism is a "special religion" which focuses on practicing the middle path to develop our mind to realize the Truth of Non Beginning and Non Ending in all things. This Truth can be testified by all who follow the Buddha's path.



Defination of Education:

Now, let's talk about education. Education has dual meanings: broader and narrow. Regarding the former, education is referred as universal where we can gain our knowledge from any person, anywhere, anytime. Moreover, the process is life long.

In its narrow definition, education is seen as learning in a confined institution where there are teachers, structural syllabus, examination; mostly emphasizing on bookish knowledge.

If we go back to its origin , the word Education is derived from Latin word of educere, educare which mean to learn, to know, to lead out.

Thus, Education means a learning process to lead out man's internal hidden talent, goodness, strenght.

Religion and Education:

What is the relationship of religion with education?

Religion and education are co-related; as both share some common grounds such as morality. Both try to educate man to be kind, gentle, generous, independent,. Buddha was a good example who went on to seach for the Truth Himself and finally he attained to Buddhahood by Hiself. He even proclaimed that He has no teacher, he is his own teacher as Truth is within us and not getting it from outside of self.

Thus, all beings have a potentiality to attain to Enlightenment regardless of gender, language, race and culture as long as we walk the Buddha path. Buddha was the only one who has relised the Truth and show us the path to it .

Future role of sangha as an Educator

Sangha who is a spiritual person to all beings whose mission is not only to attain to his own realisation of Truth but to help other fellow beings to attain the same. Thus, he has dual roles to play. What is the role of sangha in future in which is fast changing and challenging?

1. Mission

Sangha should not forget his fundamental mission is to pass on the Dharma to others. He has to constantly remind himself that he has a noble task to perform as what the Buddha did. Buddha had travelled from one place to another non stop to deliver the Dharma and instructed many monks and laypeople to attain to different stages of fruitions.



2. Making Dharma easy to learn and practice

Some has founded that it is not easy to comprehend the Dharma especially to the kids. It is the duty of sangha to teach Dharma in a more understandable manner to children, young and all age group. Sometimes we have to adopt appropriate teaching methods, and to try to understand what are the difficulties they face during in learning the Dharma.

3. Every Buddhist is a Dharma Preacher

We shall train and equip laypeople to be a Dharma preacher as to spread the Dharma to all mankind, especially, we foresee that the numbers of sangha will decrease in future. The lay person can be a good volunteer not only to take up the role as an educator to pass on Dharma to others but to counsel others with Dharma when they are in need.

4. Every temple and Buddhist organisation to be a learning place of Dharma

We shall encourage every temple or Buddhist organisation to organise more Dharma activities for children, and youths to learn . We shall adopt new approaches to attract kids and youths to develop interest in Dharma. The activities we organise must be attractive to them, or meet their needs. Maybe, we do not really understand what are their needs.

5. Sangha as a friend to all

Sangha are going to face a fast changing, technological and scientific advancement in future. Thus, sangha has to keep up in pace with new knowledge that are evolving in this world. Sangha must be able to explain what future bioscience means to human life and themselves. Sangha must

be trained how to handle and counsel difficult child or troubled youths. Sangha has to be a friendly person to all who can seek their advice and willingly to learn the Dharma from him.

6. Supplementary Materials

The temple or Buddhist organisation must develop a good and numerous database for parents who can draw stories or any material to teach their child about Buddhism at home as many parents are shot of supplementary materials to rely on. Materials shall be made as simple and inrteresting as possible.

7. Meditation

Meditation is the core of Buddhism. We shall equip monk and lay with meditational skills to suit the needs of all ages. Method shall be as simply and be seysematic.



Humanism:

It is referred to philosophical as denial of any power or moral value superior to that of humanity and the reject of religion in favour of a belief

In the advancement of humanity by its own efforts.

But, on the contrary, the humanity has been used by some religions in their agenda to their end.

Sangha as a Humanist

Sangha by nature and practice is a humanist himself who gives guidance to others to eliminate their suffering whether spiritually or materially. The good example is an Abbot of one of a temple in Northern Thailand who mobilises his devotees to donate their golds to help the country during the economic crisis in 1997.

Disasters may happen suddenly, how sangha can response to the rescue as soon as possible? How can we be mobilised and organised the Buddhists to do humanitarian works to help the victims within first hour? It is a big challenge for the future monks to do relief and welfare works locally and abroad.

It can start with countries around their own region and networking among themselves, gradually expanded to continental and finally global.

Sangha has to be seen as a good friend to all . Thus, sangha has to be trained to be a good listener , be a good counsellor, a good motivator, a proficient teacher and a true friend to all and guide all to know and practising Buddhism..

Conclusion

It is not easy to become a sangha. You need a lot of meritorious deeds. By cultivating voluminous good deeds will help you to walk through the life as sangha more easily and gaining highest blessing from the Dharma as As the Buddha has said it, those who practices the Dharma, Dharma will protect you. Through educational and humanitarian works , one 'swill definately accumulate large volume of merits.

Let's hold hand in hand to walk the Buddhist way and become a good friend of all beings.





Venerable Phramaha Anilaman Dhammasakiyo, Ph.D.

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Speaker



Brief Bio-data

Venerable Phra Dr. Anil Sakya (*aka* Bhikkhu Sugandha) was born in Nepal in the Buddha's clan of 'Sakya.' He was ordained as a Buddhist novice (Samanera) at the age of 14 in Nepal and got a higher ordination as a Bhikkhu in Thailand under the preceptorship of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand (1980). He studied at Mahamakut Buddhist University, Bangkok, where he graduated with a B.A. in Sociology (1982), and later at the Tribhuvan University in Nepal, where he received an M.A. in Anthropology (1987). He also studied at Cambridge University, UK, where he was awarded an M.Phil. (1994) and later at Brunel University, UK, with a Ph.D. in Social Anthropology (2000). He was awarded with the Royal Scholarship from His Majesty King Bhumibol Adulyadej of Thailand for his postgraduate studies in UK.

He has written, presented and published numerous books, articles and conference papers both on the fields of Buddhism and Anthropology. He has been widely participating in several international Buddhist, Inter-religious and Anthropologist conferences. He has also been playing a key role in organizing many international Buddhist conferences and events.



In the field of the United Nations, in 2006, he represented Thailand at the Second ASEM Interfaith Dialogue in Larnaca, Cyprus. Recently, he was a panellist at the High Level Meeting on “Happiness and Well Being: Defining a New Economic Paradigm” on the 2nd April 2012 at the United Nations headquarters in New York.

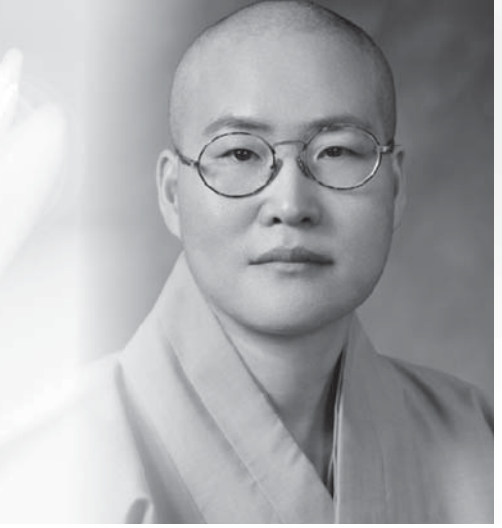
Scholarly, he is widely invited to be a speaker in various national and international events covering various subjects of Buddhism, anthropology, economics, politics and current affairs. He is often interviewed for current affairs by Thai media, Nepal media as well as international media like BBC and ABC. He is a speaker for Buddhist Sunday programme on Radio Thailand and a guest-speaker of a weekly talk-show on Buddhism broadcast on TV channel UBC 8 or TNN2 entitled ‘Jiad Wela Ha Sukh’ or ‘Spare time for Happiness.’

Currently, he is residing at the royal monastery of Wat Bovoranives Vihara in Bangkok and working in various capacities, including being an Assistant Secretary to His Holiness the Supreme Patriarch of Thailand (since 1989), Acting Deputy Rector for Foreign Affairs (Nov 2012) and Senior Lecturer (since 2001) of Mahamakut Buddhist University, Bangkok, Thailand, a Visiting Professor at Mahidol University, Nakhon Pathom, Thailand (since 2002), a Visiting Professor at Kasetsart University, Thailand (since 2008) and a Visiting Professor at Santa Clara University, California, USA (since 2002) and a Visiting Professor at University of Oxford, UK (since 2010).



**Bhikkhuni Soun,
Assistant Professor, Ph.D.**

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Speaker



Brief Bio-data

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M. A. 1993 Department of Indian Philosophy and Buddhist Studies, Tokyo University, Tokyo Japan

Dissertation: *A Study of the Jeang- yaeng- sa Hyewon*(in Japanese)

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March 2011- Present Assistant Professor, School of Free Majors, Tongmyong University, Busan, Korea

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November 2006 – May 2007 Lecturer, Academic division of Buddhist



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September 2005 – August 2006 Researcher and Lecturer, Faculty of Theology,
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September 2002 – August 2004 Researcher, Institute of Korean Buddhism
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September 2002 – July 2004 Lecturer, Department of Buddhist Studies, Dongguk
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Recent Awards, Honors and Prizes

2005 International Scholarship from Porticus Foundation

2004 Bohyun Academy Award

2003 Jingak Academic Paper Award

Academic Achievements

Books in English:

2006 *A Study of the Indian Commentaries on the Lankavatarasutra: Madhyamaka
and Mind-only Philosophy*, Dongguk University Press, Korea

Books in Korean:

Madhyamaka and Yogacara (translation into Korean from Japanese), Dongguk
University Press, Korea

2005 *Buddhism and Ecology* (translation into Korean from English, Co-Work),
Dongguk University Press, Korea

2004 *Crisis of Ecology, Environmental Ethics, World Community*, Korean
Information Strategy Development Institute, Korea (Co-Work)

2004 *Buddhism Reading in One Night*, Random House Joongang, Korea

Papers in English:

2004 *The Mind-only thought in the Commentary on the Lankavatarasutra*,
International Journal of Buddhist Thought and Culture, vol. 4



2003 *A Problem of the Lankavatarasutra*, International Journal of Buddhist Thought and Culture, vol. 2

2002 *Jñānaśrībhadrā and Jñānavajra: Their Biographical Approaches*, Dagak Sasang, vol. 5

Papers in Korean:

2012 *Lankavatarasutra* and The Truth, The New Korean Philosophical Association, vol. 70-4

Characteristics of Buddha's Dialogic Method and Avyakatavada on the *Lankavatarasutra*, Religion and Culture vol. 22

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Association for the History of Religion, vol. 37

2004 A Study on Philosophy in *Yogacarabhūmi*, Association of Korean Buddhism, vol. 36

2004 *Jñānaśrībhadrā and Jñānavajra's Biography and Mind-Only*, Bulgyo-Yongu, vol. 20

2004 Identification of Jijiyiki vol. 4 in Dunhuang Manuscripts, Korean Association for Hoedang Studies, vol. 9

2003 Identity of the *Lankavatarasutra* in Indian Buddhism, Korean Association for Oriental philosophy, vol. 20



Translations:

2004 *Essentials of Development of Classical Tibetan* (Japanese) by Enaba Shoshu, Wyolin, Korea

2003 *Gentle or Harsh? The Practice of Right Speech in Engaged Buddhism* by Christopher S. Queen, Sheklim, vol. 36

Serial Publications:

2003-2004 Overview of Korean Buddhism (12 times in English), Korean National Tourism Organization





Buddhism and Character Education: **Necessity, Character, and Method** **(Templestay in Korean Buddhism)**

Bhikkhuni Soun, Assistant Professor, Ph.D.

This paper aims to how Buddhist teaching attributes to character education in Korean society. It takes three steps to elaborate on this topic: first is necessity of character education through a religious approach, second is templestay in Korean Buddhism as Buddhist teaching-based character education, and third is the Noble Eightfold Path for Buddhist teaching-based character education.

In the first step, it deals with why the necessity of character education through religious approach is required in the Korean society. It is because, although the Korean society has become more materially abundant, the Korean social situation has gotten mentally worse due to dehumanization and immorality. The home plays the primary educational function which turns humans into socially, wholesome beings. However, in Korean society, the traditional family system has collapsed and created nuclear families. Due to the declining role of the home, character education should be reinforced in school education for overcoming the moral hazard among the younger generations. Korean school education teaches students moral education intellectually and so that it is criticized that character education in school ends in failure. Thus,



a religious approach-based character education would contribute to recover the humanization and the morality of human beings through providing specific moral training programs.

In the second step, it shows briefly how Korean Buddhism contributes to develop character education. In the case of Korean Buddhism, the program, which is Buddhist teaching-based character education for the public, is called the templestay. The most active practice for Buddhists and non-Buddhists in Korea started out during the 2002 Japan-Korea World Cup in order to provide lodgings for foreigners. Templestay is a program by which participants stay in traditional Buddhist temples, home to traditional Korean culture and the well-preserved prototypes of Buddhist culture. Participants experience a practitioner's life, take mental relaxation, and experience traditional Buddhist culture. The program of templestay consists basically of orientation on temple etiquette, tour around the temple, sitting and walking meditation, Buddhist-style meals, the morning and evening ceremonial services, tea ceremony, some community work, as well as of Buddhist cultural experience programs such as making lotus lantern and bead. Thus, the templestay has been focused on Korean Buddhist cultural experience rather than systematic and organized character education.

However, as time goes on, the trend is based on the change in the perception of religion for the public. People in modern society have changed their religious attitude from the church-oriented religion to the development of personal spirituality. In particular, the number of Korean participants continued to rise after 2006 and they were motivated to undergo relaxation and refresh their minds and hearts for joining the program. Consequently, the templestay programs need to be diversified. In particular, the templestay should be classified according to the characteristic of participants: the Korean Buddhist traditional experience program for foreigners and the Buddhist teaching-based character education for Koreans.

In the third step, it exams what the Buddhist teaching-based character education for the programs of the templestay is. Buddhist teaching-based character education is characterized by the Noble Eightfold Path with eight elements: right understanding, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right meditation. The Noble Eightfold Path is divided into three stages from the perspective of character education. The first stage is establishing the right perspective of the world. The second stage is developing morality and spirituality based on the right perspective of the world. The third stage is completing the Noble Eightfold Path by developing the perspective of the world, morality, and spirituality, fostering the Middle path, and leading a right life.

The first stage is establishing the right perspective of the world. It is related to right understanding and right resolve. The perspective of the world in Buddhism is related to the doctrine of dependent origination. The interdependence in which all things depend on one another refers to the co-existence and relationship of things. On interdependence, relational existence does not mean that an individual exists first and forms relationships



with others, but that the existence of an individual itself is already established by social self. The realization of social self helps to build a harmonious character in the community.

The second stage is developing morality and spirituality based on the right perspective of the world. The development of morality is related to right speech, right action, right livelihood, and right effort. The development of spirituality is related to right mindfulness and right meditation. Mental development cannot be expected without moral foundations. Buddhist morality is divided into individuals and society. For the happy life of individuals, right speech and right action should be disciplined, and for the happiness of a social community, right livelihood should be disciplined. Right speech is related to physical behaviors, and right action means karma which is related to physical internal behaviors. Right livelihood, social norm, means practicing right life in a social community and seeks an altruist and mature character to help overcome the pains of not only oneself but also those of the others.

The most important thing for Buddhist teaching-based character education is related to the development of spirituality. Right mindfulness discipline enhances emotional stability and internal perception state, thereby improving the ability to autonomously control morality.

The third stage is completing the Noble Eightfold Path by developing the perspective of the world, morality, and spirituality, and leading a balanced life through the character of the Middle path. The character of the Middle path helps pursue a flexible life according to time and space to enable individuals and societies in the global community to lead a harmonious life.

Consequently, the Noble Eightfold Path, through the perspective of the world, morality, and spirituality, changes one's life fundamentally and forms an integrated character. This integrated character is called the character of the Middle path. Neutrality is the state of mind prior to the stage of discerning good from evil by abandoning extreme thinking. Such neutrality can be understood beginning with the recognition of interdependence and is perfected through the practice of the Noble Eightfold Path. Thus, the character of the Middle path refers to the moral subject by which the self, formed through the recognition of an interdependent being dependent on others, stops extreme thinking and practices both self-interest and interest in others. Furthermore, such character of the Middle path formation is the purpose of Buddhist teaching-based character education.





Professor Chandima Wijebandara

Symposium Session 2:
Contribution of Buddhist Sangha for
Education and Humanity
Speaker



Brief bio-data

Chandima Wijebandara holds a first class honours degree in Buddhist Civilization and Pali (1968 University of Ceylon, Peradeniya) and a Ph.D in Religious Studies (1973 University of Lancaster, U.K).. He also holds a Diploma in Psychological Counselling (Sri Jayewardenepura University) and Proficiency Certificate in English (University of Cambridge).

He has taught in Universities of Colombo, Kelaniya and Sri Jayewardenepura as Professor of Pali and Buddhist Studies and time to time functioned in the posts of head of Departments and Dean, Faculty of Arts. Before his retirement he served as the Vice Chancellor of Sri Jayewardenepura University.

Professor Wijebandara had been an advisor to the Ministries of Education and Buddha Sasana in Sri Lanka. For several decades he was a presenter of Radio and TV programmes as well. He has published more than 15 books and contributed articles to many magazines and journals.

Presently he is teaching in Singapore as the resident Professor of Buddhist Studies at the Buddhist Library Graduate School.



Professor Chandima Wijebandara

Pedagogical Insights from the Buddhist Sangha.

Buddhists might have been the first, if not the only, religious organisation to give significant emphasis on educational values like student rights, unconditional freedom of enquiry, and comparative learning completely devoid of dogmatism. The emphasis given in Buddhist soteriology to critical and intellectual approach is extra-ordinary for a religion. Learning and systematic methodical thinking were regarded as avenues that provide initial insight through acquired knowledge and generated knowledge.

The Buddha himself was a teacher *par excellence*, and the four-fold following was his student body (listeners). He expected his followers also to be teachers holding to the same high values of education that he cherished. The Buddhist spiritual culture is comprised of three branches, viz., learning, practice and realisation.

Adoption of rain retreat and the beginning of monastic life were significant milestones in the development of academic tradition in the Buddhist Sangha. The leisure time provided in consequence to settled life was devoted for educational pursuits.

Providing a sound knowledge and training for novices made the senior monks assume the role of formal teachers. When the monks started functioning as educators, the study bedrooms they lived became class rooms and the monastery a school. Some of the monasteries became Maha Viharas developing to be the world's first Universities.

A teaching monk is expected to be thorough in his knowledge of the subject (Dhamma), modest, moral and confident of his ability to train pupils. Moreover, he is supposed to gauge the student as to their dispositions, tendencies and abilities.

Buddhist monks functioned as teachers and promulgators of knowledge in all Buddhist countries. The language policy employed by them was exemplary. They did not believe in a sacred language. Wherever they went they learned the local languages and taught Buddhism in the languages of people.

Methodology of learning practiced in monasteries consists of careful listening and registering what is learned in mind as the initial steps. Next comes reciting frequently and mastering thoroughly, coupled with comprehending well. Then one should set himself on practising what one has learned to become a real knower of the teaching. Knowledge is not just for the sake of knowledge. Practicing what is learned is essential. However the students are encouraged to be non-dogmatic. Freedom of thought was always guaranteed. Students could challenge and even correct the teacher when and if necessary. Buddhist monastic teachers were against only to the distorting of the original message of the Buddha.

Buddhist monks developed a sound hermeneutical tradition to interpret the word of the Buddha and an advanced system of Logic to defend it. They have given the world an example of perfect and sophisticated system of pedagogy.



International Conference and Celebration of the United Nations Day of Vesak 2013 /2556 B.E.

*Professor Chandima Wijebandara
Pedagogical Insights from the Buddhist Sangha.*

Every religious system needs to have some form of teaching-learning practice to disseminate the doctrines. In Buddhism this task is undertaken mainly by the Sangha. The pedagogical culture developed by the Buddhist Sangha comprises many valuable insights even the modern educationists would consider exemplary. **Buddhists might have been the first, if not the only religious organisation to give impressive emphasis on educational values like student rights, unconditional freedom of enquiry, and comparative learning completely devoid of dogmatism.** Observes Richard A. Gard: “The discriminating methods of preaching and teaching adopted by the Buddha, with the individual care taken of the hearers, also go a great way towards the success of teaching methods, and even from the view point of present day pedagogy, they are interesting and still applicable in many situations”¹

It is of high significance that the Buddha himself referred to education as the miracle. (anusāsanī pātihāriya) he preferred

¹ Richard A. Gard *Buddhism* p.63 The Buddha stated that he had rightful claim to teach because he started teaching only when he had full comprehension (*abhinnaya*), explained teachings establishing causal connections (*sanidanam*) and taught only meaningful things (*sappatihariyam*). (A.I.276)



to other types of miracles. However, one might make an initial objection to this, arguing that Enlightenment is not an academic pursuit and spiritual insights are beyond logic and reason. On the other hand, it has to be emphasised that intellectual maturity was considered an essential prerequisite to understand Buddhism, which is an against-the-current philosophy. Moreover, the Buddha has shown reluctance in joining in dialogue with people who are dull, dogmatic and rather backward in critical thinking.² The path to enlightenment in Buddhist soteriology starts with straightening one's philosophy, world-outlook etc., which is called *Sammā ditṭhi*. **Two main means of generating *Sammā ditṭhi* are *Paratoghosa* (learning from others) and *Yoniso manasikāra* (methodical thinking). These are the avenues for two types of initial knowledges called *sutamaya paññā* (acquired knowledge) and *cintāmayā paññā* (generated knowledge).** One who is poor in learning (appassuta) is said to be like a bull that grows only in flesh.³ Learning, therefore, is emphasised as one of the necessary stepping stones to progress⁴

The vision behind the pedagogical culture of the Buddhist Sangha was conceived undoubtedly by the Buddha himself. The Buddha was a teacher *par excellence*, and his four-fold following was his student body ('*savaka*' literally, listeners). He expected his followers also to be teachers holding to the same high values of education that he cherished. Among the duties the Buddha stipulated for monks, we find, teaching laymen what they do not know and explaining in detail what they have already learned.⁵

The Buddhist spiritual culture is described as comprising of three branches, viz., *Pariyatti* (Learning), *Patipatti* (Practice) and *Pativedha* (Realisation). The entire discipline is also sometimes explained as a process of educational training (*sikkha*). It is clear, then, the Buddhist education is not limited to theoretical academic learning. It necessitates the practice which should lead to results. In contradistinction to general Indian practice the Buddha advocated not keeping a teacher's fist (*ācariya muṭṭhi*). He said "Let an intelligent person come to me, sincere, straight forward and honest; I shall instruct him in the doctrine so that on my instruction he could practise by himself in such a way that before long he would himself know and realise himself..."⁶ This openness is seen all throughout the Buddhist monastic tradition.

Adoption of rain retreat and the beginning of monastic life were significant milestones in the development of academic tradition in the Buddhist Sangha. Lay devotees offered reasonably permanent buildings as dwelling places, and the monks were inclined to continue to be residents in them even when the rainy season was over. And the laymen started bringing alms to the monastery. Now that they need not go on alms begging the monks found more free time in the monastery. **The leisure time so availed**

² Cf. S.IV.400 Vacchagotta incident

³ *Appassutayam puriso balivaddova jirati Dhammapada* 11. 7 (verse 152).

⁴ *Bahusaccanca sippanca vinayo ca susikkhito* – Mangala Sutta

⁵ D.III.191

⁶ M.II.44 Addressing the monks, the Buddha said; "What should be done by a teacher for his disciples, seeking their good, out of compassion, that has been done by me for you ... concentrate on it and be not careless." (M.II.22, A.III.87)



was used for educational activities like discussions on Dhamma and Vinaya. Such discussions are referred to in the Pali canon as Abhidhamma kathā and Abhivinaya kathā.⁷

Emphasis on education resulted in creating specialist groups among the monks.

There are references to three such groups of monks who were specialists in Dhamma (*Dhammadhara*), Vinaya (*Vinayadhara*) and Matika (*Matikadhara*).⁸ Many scholars consider matika as main themes collected for discussions which later developed into Abhidhamma. Analysis, enumeration, classification and categorisation were major characteristics of the Buddha's teaching. Recognising this analytical character, most probably, the senior disciples thought collecting salient themes and discussing them hermeneutically.

From the beginning the Buddhist monastery was an educational institute and the monks were educators. No monk has to be without a teacher. Higher ordination is not conferred upon a monk if not introduced by a teacher who needs to certify that the candidate has completed necessary basic education and moral training. Every novice has two teachers to look after him as if he were his own son. Even after the higher ordination the pupil will continue further his learning and training under the teachers. Normally the monks are supposed to be life-long learners.

As the monk functioned as an educator, the study bedroom he lived, called *Parivena*, gradually became a class room and then the entire monastery came to be known as a school. Maha Vihara seems to be a title used for larger monasteries which later became Universities. Nalanda, Wickramashila and many such Mahaviharas have to be recognised as the world's first Universities. In these urban centres of learning many subjects like grammar, medicine, philosophy, logic metaphysics, arts and crafts were taught.⁹ They attracted students from foreign lands and were not much different from the structure and the practice of modern Universities. The eminent monks of these Universities produced a vast number of academic treatises. However, only a limited number of them have survived in original Sanskrit as the libraries of these universities were burnt down by non Buddhists.

Buddhist monks functioned as teachers and promulgators of knowledge in all Buddhist countries. They, taught subjects like astrology and medicine as well, even though were not interested in practising them. Until the governments took over the responsibility of educating children, the temple was the school where children learned arts and crafts.

A monk must have sound qualifications to become a good teacher. He should be a listener (*soṭā*) willing to listen and a drawer of attention of others to listen (*sāvetā*). He is supposed to be a learner (*uggahetā*) too, which, no doubt, meant life-long learning.

⁷ D.III.267 *Abhidhammeca Abhivinayeca pamojjan.*, M.I.472 (Gulissani Sutta) *Abhidhamma Abhivinaye yoga*, Vinaya IV.144, M.I.212 Maha Gosinga Sutta *Abhidhamma Katham kathenti*, M.II.238 Kinti Sutta *Abhidhamme Nanavada*

⁸ Majjhima Nikaya Sutta 33

⁹ Prabhu, Joseph, 'Educational Institutions and Philosophies' Traditional and Modern' *Encyclopedia of India* (Vol 2) Edited by Stanley Wolpert, (2006) p24-25



He should assist the listeners to remember (*dhāretā*). He should be equipped with sufficient knowledge (*viññātā*) and be an expounder (*viññāpetā*). He needs to be discriminative of what is wholesome and unwholesome (*kusalo sahitā'sahitassa*) He should never be quarrelling (*na ca kalahakārī*)¹⁰ These expectations may definitely make the monastic teacher thorough in his the subject (Dhamma), modest, moral and confident of his ability to train pupils.

A monastic teacher needs to gauge his students as to the dispositions, tendencies and abilities to decide the best approach to teaching. Buddha has provided detailed analysis on personal differences of people categorising them in many ways. A good teacher has to analyse the student, adjust the lessons accordingly and compassionately teach the subject. The Buddha is reported to have possessed extra-sensory abilities to gauge students this way; but how can an ordinary monk have such information? **They could get such information 1) from others, 2) by observing external signs, 3) by observing their way of thinking and reflecting, and, 4) comparing them with others and carefully observing how the mental dispositions are placed in the minds of particular individuals.**¹¹ So the student centeredness in the teaching methodology is maintained.

The language policy adopted by the monks is also exemplary. The Buddha maintained that language should not be a barrier to learn Dhamma by people of different countries. He has permitted people to learn his teachings in their own languages (*sakāya niruttiyā*).¹² **The monks wherever they went learned local languages and taught Buddhism in the languages of people. They did not believe in a sacred language.** When they went to China with merchants the first thing they did was to begin translating Agama books to Chinese. In Korea they produced a Korean Tripitaka. In Sri Lanka a monk called Maha Dhammakathi translated Suttas to Sinhala. There were commentaries to entire Tipitaka written in Sinhala. Venerable Buddhaghosa made a universal edition of commentaries in Pali and after that Sinhala commentaries were no longer of use and lost for ever. Yet as they were satisfactorily incorporated into the new universal Pali edition it was not much of a problem. However, Theravada monks in Sri Lanka, Burma and Thailand preserved the original scripture in Pali which was an academically sound procedure.

Methodology of learning practiced in monasteries is described in many suttas. It starts with careful listening (*suta*) and registering in the mind (*dhata*). Then one has to familiarise himself by frequent reciting (*vācāya paricitā*) and thoroughly comprehend it (*manasā suppatividdhā*). Then one should set himself on practising what one has learned to become a real knower of the teaching (*Dhammaññu*). Sometimes this process is summed up in three words *sunātha* (listen) *dhāretha* (learn) *carātha* (practise). To continue this practice it was important to preserve the word of the Buddha faithfully.

¹⁰ A.IV.198

¹¹ D.I.212, A.I.170

¹² V.II.139 Commentator Buddhaghosa thought sakaya niruttiya meant the Buddha's language, which was Magadha. He perhaps wanted to preserve original texts in Magadha and so interpreted it in this manner. Yet the Buddha has clearly said Janapada niruttim nabhiniveseyya. For a critical treatment vide., Kalupahana, David J, *Buddhist Philosophy: Continuity and Discontinuities* (Hawaii) p.60ff



The Buddhist councils were conducted with this goal in mind and the Theravada conservatism did not allow any compromise in this pursuit even at the risk of sectarianism.

Education in the monasteries was always practice oriented. Students are not encouraged to pursue knowledge just for the sake of knowledge. What one learns and considers beneficial should be practised. Learning just one statement and practising it is considered much better than learning entire religion by heart but not practising it. It is said to be equal to looking after cattle of other people for a small pay. This, perhaps, was the reason why they rehearsed Vinaya first at the first council claiming ‘As long as the vinaya remains the Order will remain’. Knowledge and conduct must go together and they make one an ideal person. Opines Butr-Indr: “intelligence combined with discipline may be conceived as the motto, the motive, the purport and the standard of the Buddhist educational ideal. To overcome ignorance and to subdue bad conduct, a learner makes earnest efforts to acquire knowledge and good behaviour in their proper perfection.”¹³

However the monks never gave up the Buddhist value of not encourage dogmatism or blind faith. They were only against the distorting of the original message of the Buddha. Monastic education encouraged students to challenge and even correct the teacher’s interpretations when necessary. The teacher would admit if he is convinced that he had gone wrong. In Sri Lanka, a student called Chulanaga challenged the teacher’s interpretation of ekayana magga in Satipatthana. The teacher thought of it seriously and when he was convinced that the student was right he confessed his error at a public assembly.¹⁴ The Buddha’s willingness to change his stand at the problem of initiating Bhikkhuni order accepting Ananda’s reasoning might have set an example to Sangha. And at the Buddhist Universities the teachings of various schools were made available to students encouraging them to exercise their freedom of enquiry.

Buddhist monks developed a highly refined hermeneutical tradition to interpret the words of the Buddha. In India they developed two texts, namely, Petakopadesa and Nettippakarana, to assist methodical interpretation. The interpretational techniques so perfected were ascribed to Maha Kaccayana, as his eminence in providing commentarial interpretations to short statements made by the Buddha was well known.¹⁵ In fact there were occasions that other senior followers like Sariputta,¹⁶ Ananda,¹⁷ and Bhikkhuni Dhammadinna¹⁸ and Bhikkhuni Khema¹⁹ also offered explanations of commentarial in nature to the short sermons of the Buddha.

¹³ Siddhi Butr-Indr, *The Social Philosophy of Buddhism* p.180

¹⁴ D.A.III.744f, M.A.I.187, The teacher said it meant missaka magga, while the student said pubbabhaga satipatthana magga.

¹⁵ e.g. M.I.108, S.IV.115

¹⁶ D.III.207, D.III.272, M.III.248, M.I.282

¹⁷ D.I.204, M.I.349, M.II.112, S.IV.113

¹⁸ M.I.299

¹⁹ S.IV.374



Scholastic tradition that developed in the Buddhist monasteries has left to the world a well developed system of Logic as well. It started with works like Milinda's questions and Kathāvatthu but later in the hands of logicians like Dharmakeerti, Dignaga and Nagarjuna a more systematic tradition came into existence. They developed syllogistic and dialectic logic to face the challenge of revived Hindu philosophers. They had to involve in establishing their stand even against the contending Buddhist schools as well. A continuation of the tradition of presenting arguments for justification of Buddhist teachings was found in China with a different emphasis. The monks in China had to develop an apologetic literature to appease objecting local Confucian opponents by offering acceptable justifications.

Continuing the great pedagogical insights so gained from the Buddha and practiced during two millenniums the Buddhist monks are found jubilantly engaged in furthering the meanderings of the wheel of Dhamma all over the world even in the 21st century.



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